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CATALOGUE RAISONNÉ

OF THE

BÛHÂR LIBRARY

VOLUME I

PERSIAN MANUSCRIPTS.

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CATALOGUE RAISONNÉ OF THE BÛHÂR LIBRARY

I

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CATALOGUE RAISONNÉ OF THE
BÛHÂR LIBRARY

VOLUME I

CATALOGUE OF THE PERSIAN MANUSCRIPTS IN THE BÛHÂR LIBRARY

BEGUN BY
MAULAVÎ QÂSIM ḤASÎR RAḌAVÎ

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CALCUTTA
IMPERIAL LIBRARY
1921.

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PREFACE.

It was Munshî Sayyid Ṣadr-ud-Dîn of Bûhâr in Bardawân who laid the foundation of the Bûhâr Library. He was Mîr Munshî of Mîr Ja'far, Nawwâb of Murshidâbâd, and tutor to his son and suecessor, Najm-ud-Daulah. He served subsequently as Munshî to Warren Hastings, and in that capacity played an important part in the transfer of the Dîwânî from the Nawwâb of Murshidâbâd to the East India Company. The Emperor Shâh 'Âlam, who held him in high esteem, appointed him *Mutawallî* (Trustee) of the Bâ'is Hazârî Parganahs of Bengal, the tenure of which had been granted to the eminent saint, Sayyid Jalâl Tabrîzî (d. A.H. 642-A.D. 1244) who came to Panduah, in Bengal, in the seventh century of the *Hijrah*.

In A.H. 1189-A.D. 1775 Munshhî Ṣadr-ud-Dîn founded the famous Jalâliyah Madrasah, placing at its head Maulânâ 'Abd-ul-'Alî of Lucknow (d. A.H. 1225-A D. 1810), popularly known as Baḥr ul-'Ulûm or the "Sea of Knowledge," the distinguished Indian scholar and writer. Munshî Ṣadr-ud-Dîn attached to the Madrasah the "Jalâliyah Library," as the Bûhâr Library was originally designated. The income of the Bâ'is Hazârî Parganahs provided the funds required for the Jalâliyah Madrasah and the Library.

Munshî Ṣadr-ud-Dîn died on the 14th of Ramâḍan, A H. 1211-A.D. 1796. The other member of the Bûhâr family with whom we are concerned is another Ṣadr-ud-Dîn, the great-grandson of Munshî Sayyid Ṣadr-ud-Dîn, and to be distinguished from him as *Maulavî* Ṣadr-ud-Dîn Aḥmad. He was born in Bûhâr in A.H. 1259-A.D. 1843. He evinced from boyhood an eager taste and exceptional aptitude for Oriental learning. He became a good scholar. A large number of the manuscripts of the Bûhâr Library contain notes from his hand, showing how attentively he had perused them. The works we owe him are the Rawâ'iḥ-ul-Muṣṭafâ and an edition of Nasâ'î's al-Khaṣâ'iṣ. He is reported to have written a reply to Maulavî Shiblî Nu'mânî's Al-Fârûq; but his work, entitled Al-Murtaḍâ, remains unpublished.

How extensive the Bûhâr Library was at the time of the decease of Munshî Ṣadr-ud-Dîn is not known. Much is understood to have been lost between that date and the assumption of charge by Maulavî Ṣadr-ud-Dîn Aḥmad about the middle of last century. It then consisted of only 100 manuscripts and some printed books. By 1905 it had grown by purchase, as well as by the addition of copies of manuscripts in other Indian libraries, to a collection of four hundred and sixty-eight Arabic manuscripts, four hundred and eighty-three Persian manuscripts, one Turkish manuscript, and one Urdû manuscript, besides about nine hundred and forty Arabic, four hundred Persian, and one hundred and forty Urdû books, printed or lithographed. This growth was due entirely to the enthusiastic spirit of Maulavî Ṣadr-ud-Dîn Aḥmad.

It was the same spirit that dictated the wish that the Bûhâr Library should remain intact for the use of all succeeding generations of Arabic and Persian scholars. To secure this Maulavî Ṣadr-ud-Dîn Aḥmad presented the library to the Government of India under an agreement, signed by himself and by the Secretary to the Government of India in the Home Department on behalf of the Secretary of State for India, on the 22nd August, 1904. In accordance with the agreement the Bûhâr Library, which is always to be so designated, is preserved in a separate room in Metcalfe Hall in Calcutta. Two illuminated manuscripts, one, the Qurân, written in a beautiful minute Naskh by the Emperor Aurangzîb, A.H. 1099, the other, a copy of the Panj Sûrah, written in a learned Naskh in gold by the prince Dârâ Shikûh, are in the custody of the Trustees of the Victoria Memorial Hall in Calcutta; but this too, is in accordance with the agreement.

Maulavî Ṣadr-ud-Dîn Aḥmad died in 1905, less than a year after the presentation of the library to the Government of India.

The compilation of a *catalogue raisonné* of the manuscripts was begun by Maulavî Abul Khayr Muḥammad Yûsuf, who held the post of clerk-in-charge of the Bûhâr Library from July 1905 to October 1906. He dealt only with the Arabic manuscripts. His successor, Maulavî Qâsim Ḥasîr Radawî, who held the post from 1906-1909, prepared notices of nearly all the Persian manuscripts. The work was perforce suspended during the incumbency of the next clerk-in-charge, for, although a good Arabic scholar, he was without the aptitude requisite for cataloguing. In December 1914, the Secretary of State for India accorded his sanction to a proposal that Maulavî Hidâyat Ḥusayn, Professor of Arabic and Persian at the Presidency College, Calcutta, should be entrusted with the revision and completion of Maulavî Abul Khayr's catalogue of the Arabic manuscripts, and that Khân Ṣâḥib 'Abd-ul-Muqtadir, the cataloguer of the Persian manuscripts in the Oriental Public Library at Bankipur, should do the same for Maulavî Ḥasîr's catalogue of the Persian manuscripts.

I deal in what follows only with the catalogue of the Persian manuscripts. It is less full than some of those that have been published of similar but larger collections of manuscripts. If was thought unnecessary to repeat the biographical accounts of well-known authors that are to be found in other catalogues. Following the example of Dr. E. Blochet in his "Catalogue des Manuscrits Persans de la Bibliothèque Nationale," Khân Ṣâḥib 'Abd-ul-Muqtadir has not given references to notices of other manuscript copies in other catalogues. Full biographical accounts have, however, been given whenever possible, of authors not well known, and each manuscript of special interest has been made the subject of a relatively long notice. A point has been made of placing the notices of the manuscripts so as to show the chronological sequence of the works in the library on history, biography, and the other eight groups. Effort has also been made to ascertain the places of birth and the dates of death of authors. The determination of the precise date of composition, or the approximate date, has been done thoroughly; and the external appearance of the manuscripts, the nature of the hand writing, the existence of lacunae, and the misplacing of folios by the binder have always been noted.

Several of the manuscripts here described are of great interest; but the gem of the collection is a unique history of Herat (No. 58), written in the beginning of the eighth century of the *Hijrah* by an author who was himself an eye-witness of most of the events narrated by him. Attention may also be called to a very rare copy of a cosmographical work (No. 97), composed in the beginning of the latter half of the sixth century A.H.; to a rare, though incorrect, copy of Shams-i-Qays's Al-Mu'jam (No. 262), a work on rhyme and prosody of which only three other copies are known to exist; to the rare copies of Niẓâmî's Dîwân (No. 294); the Maṣnawîs of Jamâl-i Kanbûhî (No. 357); the Khamsah of Ṣarfî Kashmîrî (No. 366), and to a very interesting and extremely rare copy of Sharaf-ud-Dîn 'Alî Yazdî's anthology (No. 431). Among other interesting manuscripts are a beautifully written copy of Firdausi's Shâh Nâmah (No. 276), containing fine illustrations of the Persian school, an illuminated copy of Niẓâmi's Khamsah (No. 295); a beautifully illustrated copy of the Khâwar Nâmah (No. 328), representing the finest specimen of Indian miniature painting and calligraphy; and a good and correct copy of Daulat Shâh's Taḏkirat-ush-Shu'arâ (No. 90), dated A.H. 980; and a beautifully written copy of Ġazâlî's Kimiyâ-i-Sa'âdat (No. 166), dated A.H. 903, transcribed from, and collated with, the author's copy.

The power of lending the manuscripts to scholars, conferred on the Government of India, is narrowly restricted. The relevant clause of the agreement is:—

(6) "*No* illuminated manuscripts in the Bohar Library shall be taken out of the premises of the Imperial Library, except such as the Committee or Trustees of the Victoria Memorial Hall may desire to have removed to, and kept in, such hall, with the approval of the Council of the Imperial Library; and no manuscript of the said Bohar Library shall be taken out of Calcutta."

The hope may be expressed that the publication of this catalogue and the catalogue of the Arabic manuscripts, now far advanced, may serve to make the Bûhâr Library more widely known to Arabic and Persian scholars. The Imperial Library collections of Arabic, Persian, and Urdû books, now small, but steadily growing, are also freely at the disposal of visitors to the Bûhâr Library. Dependence is placed on their co-operation in building up these collections.

J. A. CHAPMAN.

Imperial Library, Metcalfe Hall,
Calcutta, 6th of February, 1919.

TRANSLITERATION TABLE.

ء = 'a, 'i, 'u.
ث = s̱.
چ = c̲h.
ح = ḥ.
خ = k̲h.
ذ = d̲.
ژ = ẕ.
ش = s̲h.
ص = ṣ.
ض = ḍ.
ط = ṭ.
ظ = ẓ.
ع = ʻa, ʻi, ʻu.
غ = ġ.
ق = q.

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1. Nos. 472–485	335–353

I. HISTORY.

(1) General History.

No. 1.

foll. 626; lines 19; size 13×8; 9×4½.

تاريخ گزيده

TARÎKH-I-GUZÎDAH.

A general history of the world from the earliest times to A.H. 730 = A.D. 1329, by Ḥamd Ullah b. Abî Bakr b. Aḥmad b. Naṣr Mustaufî of Qazwîn حمد الله بن ابي بكر بن احمد بن نصر مستوفى القزويني completed in the aforesaid year and dedicated to the Wazîr Ġiyâṯ-ud-Dîn Muḥammad, the son of Rashîd-ud-Dîn Faḍl Ullah.

Beginning:—

سپاس و ستايش پادشاهى را كه ملكَ او بى زوال است *

The work is divided into an introduction (Fâtiḥah), six chapters (Bâbs), each sub-divided into several sections (Faṣls), and an appendix (Khâtimah), as follows:—

Introduction, on the creation of the world, fol. 14*b*.

Chapter I, Prophets and sages from Âdam to Muḥammad, fol. 17*a* (in two sections).

Chapter II, Pre-Islamic kings, fol. 80*a* (in four sections).

Chapter III, Muḥammad, his Khalifs, friends and descendants, fol. 127*a* (in six sections).

Chapter IV, Islamic kings, fol. 363*a* (in twelve sections).

Chapter V, Mujtahids, Qârîs, Traditionists, Shaykhs, 'Ulamâ, and Poets, fol. 545*a* (in six sections). The introductory heading is wanting here.

Chapter VI (wrongly written here باب هشتم), Account of the author's native land Qazwîn, fol. 584*a* (in eight sections). This chapter has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5*e* série, vol. x, pp. 257-295.

The appendix, containing a description of genealogical tables devised by the author to illustrate general history, is wanting.

Prof. E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction. Fol. 407 is blank.

The copy is full of corrections and emendations, but clerical errors and gaps are numerous.

Written in cursive Indian Ta'lîq. The headings are written in red.

Not dated, apparently 19th century.

No. 2.

foll. 101; lines 27-30; size 10×7; 8×5.

روضة الصفا

RAUḌAT-UṢ-ṢAFÂ.

A fragment of the most popular universal history Rauḍat-uṣ-Ṣafâ, which was composed by Mîr Khwând (d. A.H. 903 = A.D. 1497) میر خواند at the request of Mîr 'Alî Shîr Nawâ'î. The entire work is divided into eight volumes, but the present copy comprises only the latter portion of the fifth volume beginning with the history of the kings of Egypt, who reigned there after the extinction of the Ismâ'îlis, and ending with the account of Khwâjah 'Alî Muwayyid, the last ruler of the Sarbadârs, corresponding with pp. 94-186 of vol. v of the Bombay Edition.

The MS. opens abruptly thus:—

* اقبیک ترکمان عازم بخارا کردند و با اقبیک گفت که اگر مردم بخارا

The Rauḍat-uṣ-Ṣafâ has been lithographed in Bombay, A.H. 1271, and in Teheran, A.H. 1270-74. A Turkish translation of the work was printed at Constantinople, A.H. 1258.

The present copy, written in a learned Naskh with rubrics, seems to be a correct one.

The last nine folios are damaged and are pasted in several places.

Not dated, apparently 17th century.

A seal dated A.H. 1213 and bearing the inscription كفيل الدين الحسيني is found on the last folio of the copy.

No. 3.

foll. 343; lines 20; size 14×9; 9¾×6.

خلاصة الاخبار

KHULÂṢAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499, which the author Ġiyâṣ-ud-Dîn b. Humâm-ud-Dîn, surnamed

Khwând Amîr غیاث الدین بن همام الدین الملقب بخواند امیر (born at Herat about A.H. 880 = A.D. 1475, died in Gujarât, A.H. 941 = A.D. 1534) abridged from his maternal grandfather Mîr Khwând's well-known historical work Raudat-us-Safâ.

Beginning :—

خلاصهٔ کلمات راویان اخبار انبیاء عالیمقدار *

The author wrote the work at the request of Mîr 'Alî Shîr Nawâ'î. It is divided into a Muqaddimah, ten Maqâlahs and a Khâtimah.

A great portion of the work has been translated by Major David Price in his *Retrospect of Muhammadan History.*

Written in a clear Nasta'lîq within gold and coloured ruled borders with a beautifully illuminated frontispiece and 'Unwân.

Not dated, apparently 17th century.

The MS. is in a very damaged condition.

No. 4.

foll. 215; lines 19; size 11×8; $8 \times 5\frac{1}{4}$.

حبیب السیر

HABÎB-US-SIYAR.

The well-known universal history from the creation of the world to A.H. 930 = A.D. 1523, by the same Giyâs-ud-Dîn b. Humâm-ud-Dîn, surnamed Khwând Amîr (d. A.H. 941 = A.D. 1534), who was engaged in this work from A.H. 927-930 = A.D. 1521-1524. Elliot (Bibl. Index, Vol. I, p. 122), however, but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

Beginning :—

لطایف اخبار لآلی نثار انبیاء عالي مقدار *

Edited, Teheran, A.H. 1271; Bombay, A.H. 1273.

The entire work is divided into three volumes (مجلّد) each of which comprises four chapters. This library possesses only the first volume bound in two separate parts.

PART I.

Iftitâh or Introduction, on the creation, *Iblîs*, *Jinns*, etc., fol. 11^b.

Chapter I, History of the Prophets and philosophers, fol 16^a.

Chapter II, History of the kings of Arabia and Persia before Islamism, fol. 131^a.

Chapter III, History of Muhammad, fol. 204^b.

The copy breaks off in the middle of the account relating to the date of the Prophet's birth with the following words :—

پس غرة ربيع الاول يا سه شنبه يا چهار شنبه *

No. 5.

foll. 216-426; lines and size same as above.

Part II or the continuation of the above, beginning with the words :—

يا چهار شنبه و بنابرين مقدمه از روى حساب نمي تواند بود كه روز دو شنبه دوازدهم ربيع الاول بوده باشد *

Chapter IV, History of the first four Khalîfs, on fol. 322^b.

Both copies are written in fair Nasta'liq by the same scribe. The frontispiece of the first part is fairly illuminated.

Not dated, apparently 18th century.

No. 6.

foll. 119; lines 31; size $11\frac{1}{2} \cdot 7$; $9\frac{1}{2} \times 5\frac{1}{4}$.

لُبُّ التواريخ

LUBB-UT-TAWÂRÎKH.

A general history from the earliest times to A.H. 948 = A.D. 1541 by Yaḥyâ b. 'Abd-ul-Laṭîf ul-Ḥusaynî ul-Qazwînî يحيى بن عبد اللطيف الحسيني القزويني who, according to a notice of his life found at the end of this copy (fol. 119^b), was born on Thursday, the 19th of Dû'lqa'd, A.H. 855 = A.D. 1451, and died in Iṣfahân on the 23rd of Rajab, A.H. 962 = A.D. 1554.

Beginning :—

حمد و سپاس مر خداى را كه سلاطين جهان *

The work was written by order of Prince Abul Fatḥ Bahrâm Mirza, the fourth son of Shâh Ismâ'îl Ṣafawî, and was completed, according to Rieu I, p. 104, on the 20th Dul Ḥijjah, A.H. 948 = A.D. 1541; but like Rieu's copy this one contains several accounts of a later period, *e.g.* the death of Humâyûn in A.H. 963 = A.D. 1556 (fol. 90^b) and even of Akbar in A.H. 1014 = A.D. 1605 (fol. 118^b).

A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin für die neue Historie und Geographie," vol. xvii. Halle, 1783.

The work is divided into four parts called Qisms, with numerous subdivisions :—

Qism I, Muḥammad and the twelve Imâms, fol. 2^a.
Qism II, Pre-Islamic kings, fol. 10^b.
Qism III (wrongly written here مقاله سيوم), The post-Muḥammadan rulers, fol. 21^b.
Qism IV, The Ṣafawî Kings, fol. 102^b.
Written in cursive Nasta'liq within coloured ruled borders.

The colophon is dated the 14th of Ṣafar, A.H. ثلاث و سبع بعد الف, most probably a mistake for ثلاث و سبعون بعد الف, *i.e.* 1073. It was written at Fatḥâbâd in the Deccan by Muḥammad Riḍâ bin Muḥammad Ṣâliḥ Mashhadî. The headings are written in red. The names of persons and the titles of books quoted in the text are marked with red lines.

There are several 'Arḍ-dîdahs and notes of the time of Jalâl-ud-Dîn Shâh 'Alam (A.H. 1173-1221 = A.D. 1759-1806), and some others, the dates of which range from A.H. 1173-1195.

No. 7.

foll. 286 ; lines 15 ; size $8 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

نگارستان

NIGÂRISTÂN.

A very large collection of narrative accounts, extracted from trustworthy historical works, and arranged in proper order under the dynasties to which they relate, by Aḥmad b. Muḥammad b. 'Abdul Ġafûr ul-Ġaffârî ul-Qazwînî, better known as Qâḍî Aḥmad Ġaffârî احمد بن محمد بن عبد الغفور الغفاري القزويني المشتهر به قاضي احمد غفاري (d. A.H. 975 = A.D. 1567), who, besides this work, wrote the well-known history called Jahân Ârâ in A.H. 972=A.D. 1564 and dedicated it to Shâh Ṭahmâsp Ṣafawî.

Beginning :—

ای طرازندهٔ بهارستان * و ای نگارندهٔ نگارستان

Foll. 138, 283 and 284 have been supplied in a later hand. There is a lacuna after fol. 284^b.

Written in fair Nasta'liq.

The colophon is dated 22nd Rabî' II, A.H. 168, probably a mistake for 1168.

Scribe :—عبد الرحيم ابن شيخ عبدالحي

No. 8.

foll. 394; lines 34-35; size $15 \times 8\frac{1}{2}$; $13\frac{1}{2} \times 6$.

روضة الطاهرين

RAUḌAT-UṬ-ṬÂHIRÎN.

A general history from the earliest times to A.H. 1014 = A.D. 1605, by Ṭâhir Muḥammad b. 'Imâd-ud-Dîn Ḥasan b. Sulṭân 'Alî b. Ḥâjî Muḥammad Ḥusayn Sabzwârî طاهر محمد بن عماد الدين حسن بن سلطان علي بن حاجي محمد حسين سبزواري.

Beginning:—

بعد از حمد باري سبحانه تعالى علوة تا محدود *

According to the author's statement in the preface the first word of the title, which is equal to 1011, is a chronogram for the date of composition of the work, but the history of the reign of Akbar down to his death in A.H. 1014 shows that the work was subsequently brought down to a later period.

The work is divided into five parts (Qisms), subdivided into chapters (Bâbs), and again into sections (Faṣls).

A very full table of contents, in which not only the dynasties but the individual kings are enumerated, with the length of their reigns, occupies the first fourteen folios.

Contents:—

Qism I.—Prophets and sages, early kings of Persia and Arab kings, fol. 13^a.

Qism II.—The first four Khalifs and the Imâms, fol. 179^b. (Space for the heading is left blank here).

Qism III.—The Turks, Chingîz Khân, Tîmûr, and the Ṣafawî kings, fol. 211^b.

Qism IV.—Hîndû traditions, from the Mahâbhârat, as translated into Persian by the order of Akbar, fol. 290^b.

Qism V.—Kings of India with a special history of Akbar from his accession to his death, the nobles, poets and 'Ulamâ of his Court. This Qism ends with an account of the wonders and curiosities of the islands and harbours in the Bay of Bengal.

Qism IV is wrongly followed by the history of the reign of Akbar (foll 346^b-374^b), which really belongs to the latter portion of Qism V, and the history of the earlier kings of India (foll. 377^b-393^b), with which the fifth Qism begins, is placed after the history of Akbar. There is a lacuna after fol. 374^b and the history of Akbar breaks off in the beginning of the account relating to A.H. 1013 (two leaves have been left blank here). There is another lacuna

after fol. 393^b where the narrative breaks off in the middle of the reign of Humâyûn, and folio 394^a abruptly opens with the concluding part of the account relating to the curiosities of the islands and harbours of Bengal.

Spaces for headings have been left blank in many places towards the end of the copy.

Written in a fair Indian Ta'lîq Foll. 363^a-374^b are written in a different hand.

Noted dated, apparently 17th century.

No. 9.

foll. 636 : lines 21 ; size $11\frac{1}{4} \times 7$; $9\frac{1}{4} \times 5\frac{1}{4}$.

منتخب التواريخ

MUNTAKHAB-UT-TAWÂRÎKH.

A comprehensive general history from the beginning of the world to the time of Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659), to whom the work is dedicated, by Muḥammad Yûsuf. b. Shaykh Raḥmat Ullah ul-Atakî ul-Kan'ânî محمد يوسف بن شيخ رحمت الله الاتكي الكنعاني who completed it, according to Rieu, p. 122, in A.H. 1056 = A D. 1646. See also Bank. Lib. Cat. No. 476.

Beginning :—

جميع محامد و ستايش كه مبداء فيض من الاول الى الابد *

The entire work is divided into a Muqaddimah, five Qisms and a Khâtimah, but this copy comprises the Muqqadimah and the first three Qisms only, as follows : —

Muqaddimah, divided into four Faṣls :—

1. Utility of history, fol. 9^b.
2. Creation, fol. 10^a.
3. Tribes of the *Jinns*, fol. 13^b.
4. Constitution of the human body, fol. 15^a.

Qism I, divided into two Bâbs :—

1. Prophets and apostles, fol. 18^a.
2. Ancient sages and philosophers, fol. 134^b.

Qism II, divided into two Bâbs :—

1. Early kings of Persia, fol. 146^b.
2. Kings who were contemporary with the early kings of Persia, fol. 195^a.

Qism III, divided into two Bâbs :—

1. History of Muḥammad. fol. 238^b.

2. History of the early Khalîfs, the kings of Umayyah and the 'Abbaside Khalîfs, fol. 406*a*.

Foll. 622*a*-624*b* are left blank and the accounts of the Khalîfs Mu'tadid (A.H. 279-289 = A.D. 892-902), Muqtafî (A.H. 289-295 = A.D. 902-908) and Muqtadir (A.H. 295-320 = A.D. 908-932) are wanting.

The account of the divisions into which the work is divided, given at the beginning of the copy, is erroneous and confusing.

The copy, written in fair Nasta'liq, is full of clerical errors. Spaces for headings have been left blank in several places. The name of the scribe اثیر الدین بوهاری is found at the end of Qism II, fol. 237*b*.

Not dated, apparently 19th century.

The MS. is slightly damaged.

No. 10. (*Turkish*).

foll. 90; lines 15-30; size $11\frac{3}{4} \times 8$; 8×4.

تقویم التواریخ

TAQWÎM-UT-TAWÂRÎKH.

A very neat copy of the Turkish original of the famous chronological tables composed in A.H. 1058 = A.D. 1648, by Muṣṭafâ b. 'Abd Ullah, better known as Ḥâjî Khalîfah مصطفی بن عبد الله المعروف به حاجی خلیفه the author of the well-known work Kashf-uẓ-Ẓunûn, who died in A.H. 1068 = A.D. 1657.

Beginning:—

حمد و ثنا و شکر بی انتها اول مبداء اول جل و علایه *

The Turkish preface is preceded by a short preamble in Persian.

The work has been printed in Constantinople, A.H. 1146.

A Persian translation of the work is noticed in Rieu, i. p. 137.

Contents:—

Preface and introduction treating of the various eras, fol. 1*b*.

Chronological tables for the period extending from Âdam to the Hijrah, fol. 9*b*.

Chronological tables from the first year of the Hijrah to A.H. 1045, foll. 20*a*-73*b*.

Each page is divided into ten columns.

Foll. 74 and 75 blank.

The above is followed by tables of dynasties, *viz.* 25 (in Rieu, Turkish Cat., loc. cit., 26) anterior to Islamism and 109 (in Rieu, *ib.*, 110) posterior to it, foll. 76*a*-80*b*.

Tables of the Osmanli Sulṭâns of the grand Wazîrs, Qâḍî-'Askers, tutors of the Sulṭâns and Qâḍîs of Constantinople, foll. 81^a-89^b. These are arranged in five or six columns, which show the name of each dynasty, the number of its sovereigns, its seat, the dates of its rise and of its extinction, and lastly, its duration.

The Khâtimah begins on fol 90^a.

Written in a learned Ta'lîq within red-ruled borders on good thick paper.

Not dated, apparently 17th century.

The additions of numerous historical notes written in Turki, which are found on the margins throughout the copy, the corrections and emendations in several places, and the learned hand in which the copy is written, tend to suggest that the MS. is an autograph of the learned author.

No. 11.

foll. 291; lines 31; size $15\frac{1}{4} \times 8\frac{1}{4}$; $11\frac{3}{4} \times 5\frac{1}{4}$.

مرآت العالم

MIR'ÂT-UL-'ÂLAM.

A very useful and trustworthy compendium of eastern history from the earliest times to the reign of Aurangzîb, compiled in A.H. 1078 = A.D. 1667.

Beginning :—

برترین گوهری که تاجداران کشور فصاحت الخ *

The work is usually ascribed to Muḥammad Bakhtâwar Khân محمد بختاور خان (d. A.H. 1096 = A.D. 1685), who in the preface to the work claims the authorship for himself, while the real author is Muḥammad Baqâ of Sahâranpûr محمد بقا سهارنپوري (d. A.H. 1094 = A.D. 1683), a friend of Bakhtâwar Khân. For a discussion of this controversial point see Bankipur Lib. Cat. No. 477.

The work is divided into an introduction, seven sections, called آرایش, each sub-divided into several chapters called نمایش and نمود; one appendix, termed افزایش, and a conclusion or خاتمه. A very full table of contents, occupying foll. 2^a-4^a, is given in the beginning of the work.

Written in a fair Nasta'lîq with the headings in red. The last four folios have been placed in new margins.

Not dated, apparently 18th century.

No. 12.

foll. 311; lines 13; size $10\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 6$.

منتخبات مرات العالم و طبقات اكبري

MUNTAKHABÂT-I-MIR'ÂT-UL-'ÂLAM WA ṬABAQÂT-I-AKBARÎ.

Extracts from the Mir'ât-ul-'Âlam (noticed above) and the Ṭabâqât-i-Akbarî.

Foll. 1^a-101^a. Extracts from the seventh book of the Mir'ât-ul-'Âlam containing the biographies of the saints and 'Ulamâ from the time of Akbar to the reign of 'Âlamgîr and of the celebrated caligraphists from Ibn-i-Maqlah to the author's time. The Khâtimah containing notices of Persian poets (arranged in alphabetical order), begins on fol. 57^a.

Beginning :—

پیرایش سوم مشتملبر دو نمود و یک افزایش - نمود اول در ذکر مشایخ کرام این عهد فرخي مهد *

Foll. 101^b-104^b blank.

Foll. 105^a-131^b. Extracts from the Ṭabaqât-i-Akbarî, a general history of India from the Muhammadan conquest to the end of the 38th year of Akbar's reign, by Niẓâm-ud-Dîn Aḥmad bin Muḥammad Muqîm-ul-Harawî نظام الدين احمد بن محمد مقيم الهروى (d. A.H. 1003 = A.D. 1594). This is an extract of the concluding portion of the first Ṭabaqah of the Ṭabaqât-i-Akbarî, containing biographical notices of the nobles, learned men and poets of Akbar's time.

Beginning :—

پوشیده نماند که چون از احوال خیر مال حضرت خلیفهٔ الٰهی فراغ دست داد *

Foll. 132^a-135^b blank.

Foll. 136^a-311^b. Extract from the sixth book of the Mir'ât-ul-'Âlam, containing the history of Bâbur, Humâyûn, Akbar, Jahângîr and Shâh Jahân.

Beginning :—

آرایش ششم در ذکر پادشاهان عظیم الشان گورگانیه که گلزار همیشه بهار هندوستان را از خس و خاشاک وجود کفار پرداخته *

This interesting copy, containing the most valuable extracts from the above-named works, is full of learned and useful notes and annotations. These, in most cases, are followed by references

to the Â'în-i-Akbarî. For instance, regarding the poet الفتي, on fol. 133^a, we find the following remark in the margin:—"Who is this? V. my note to No. 42, A.A. p. 223."

From the above facts as well as from handwriting, with which I am quite familiar, it is evident that the author of these valuable notes is no less a person than the famous orientalist H. Blochmann, the translator of the Â'în-i-Akbarî. On fol. 1^b (margin) Mr. Blochmann remarks thus: "This extract of the Mir'ât-ul-'Âlam by Bakhtâwar Khân contains the most valuable portion of the work, *viz.* Biographies of holy and learned men, from the time of Akbar, and of celebrated calligraphists; a narration of remarkable events, and a notice of the labour of the author. The Khâtimah contains Biographies of poets, alphabatically arranged."

Written in fair Indian Ta'lîq with the headings in red. The copy was most probably written for Mr. Blochmann.

No. 13.

foll. 571; lines 23; size $11\frac{3}{4} \times 7$; $8 \times 4\frac{1}{4}$.

مراٴت جهان نما

MIR'ÂT-I-JAHÂN-NUMÂ.

A correct and old copy of the Mir'ât-i-Jahân-Numâ or general history of the world, compiled under Aurangzîb before A.H. 1094 = A D. 1682. It is an enlarged recension of the Mir'ât-ul-'Âlam (see No. 11), which is due, like the shorter work, to the authorship of Muḥammad Baqâ and not to Bakhtâwar Khân. It was edited after the author's death by his sister's son Muḥammad Shafî', A.H. 1095 = A.D. 1683, regarding which question see the Bankipur Lib. Cat. No. 477.

Beginning:—

زینت چهره شاهد کلام منجلي محامد ملک علام الخ *

The work is divided into a Muqaddimah, seven Payrâ'ish each subdivided into several Numâ'ish, and a Khâtimah. A detailed index of the contents with reference to the pages comprises foll. 3^b-5^a.

Written in a learned and fair Nasta'lîq within red-ruled borders.

The date of transcription in the colophon is hopelessly damaged; but the name of the scribe, as far as the mutilation allows us to decipher it, reads عبد النبي سيد فيروز سهارنپوري. The copy was apparently prepared in the beginning of the 18th century.

A note on the fly-leaf is dated A.H. 1134.

A seal of Bakhshî-ul-Mulk Sayf-ud-Daulah Najaf Qulî Khân Bahâdur Muẓaffar Jang, dated A.H. 1191, is found on the fly-leaf

at the beginning of the copy. Marginal notes, written mostly in red, are occasional.

No. 14.

foll. 240; lines 15-19; size $9\frac{1}{4} \times 5\frac{1}{2}$; 8×4.

(تاريخ عام)

(TÂRÎKH-I-'ÂM).

An incomplete copy of a general history of the world from the earliest times to A.H. 1134 = A.D. 1721. It is defective at the beginning and opens abruptly thus:—

* علامي شيخ ابو الفضل در شگرف نامه مينويسد كه مشهور چنانست

The work contains for the most part mere selections of interesting accounts and anecdotes from other histories without any originality. The latter portion of the work dealing with Indian affairs is comparatively more extensive. The work begins with Âdam and ends with an account of the death of Sayyid 'Abd Ullah Khân, A.H. 1134. It concludes with an enumeration of the names of the Râjâhs and kings who ruled in India with the dates of their birth, accession and death, commencing with Râjâh Judishter and ending with Aurangzîb, d. A.H. 1118 = A.D. 1706.

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

(2) History of Creeds and Sects.

No. 15.

foll. 424; lines 17; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

توضيح الملل

TAUḌÎḤ-UL-MILAL.

A Persian translation of Abul Fath Muḥammad bin Abul Qâsim 'Adb-ul-Karîm Shahrastânî's (d. A.H. 548 = A.D. 1153) well-known Arabic work on religious and philosophical creeds, styled كتاب الملل و النحل, by Muṣṭafâ bin Shaykh Khâliqdâd ul-Hâshimî ul-'Abbâsî مصطفى بن شيخ خالق داد الهاشمي العباسي, who wrote it by order of Jahângîr in A.H. 1021 = A.D. 1612.

Beginning:—

* حمدى كه لمعات اشعهٔ انوار آن تيرگي اعتقاد الخ

A copy of the oldest Persian translation by Afḍal bin Ṣadr Tarikah of Iṣfahân, completed A.H. 843 = A.D. 1439 and dedicated to Sulṭân Shâh Rukh, is noticed in the India Office Lib. Catalogue No. 2541.

A full abstract of the table of contents (foll. 1^b-11^b) is given at the beginning of the copy.

The date of transcription is illegible, but apparently the copy was written in the beginning of the 17th century. Several seals of kings of Oudh are found at the beginning and the end.

Written in a clear Nasta'lîq within coloured ruled borders.

(3) History of the Prophets, Muḥammad, Khalîfs and the Imâms.

No. 16.

foll. 407; lines 17; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

فتوح ابن اعثم

FUTÛḤ-I-IBN-I-A'ṢAM.

A Persian translation of Khwâjah Abû Muḥammad Aḥmad bin A'ṣam ul-Kûfî's (d. about A.H. 314 = A.D. 926) Arabic work Futûḥ, or history of Islâm from Muḥammad's death to the death of Ḥasan and Ḥusayn and the accession of Yazîd in A.H. 60 = A.D. 680.

Beginning:—

الحمد لله الملک القديم المنان الكريم الرؤف الرحيم الخ *

The translation was undertaken about A.H. 596 = A.D. 1199 by Muḥammad bin Aḥmad ul-Mustaufî ûl-Harawî محمد بن احمد المستوفي الهروي who died after finishing only a small portion of the work, *viz.* the greater part of the history of Abû Bakr. It was continued and finished by Muḥammad bin Aḥmad bin Abî Bakr ul-Kâtib ul-Mâbarnâbâdî, محمد بن احمد بن ابي بكر الكاتب المابرناباذي

Written in a clear Nast'alîq within gold and coloured ruled borders, with a frontispiece and an illuminated 'Unwân.

The MS. is worm-eaten and in most places pasted over with thick patches. Dated Muḥarram, A.H. 1074.

Scribe محمد هاشم ولد محمد شريف گجراتي.

Several seals of the later kings of Oudh are found on fol. 1^a.

No. 17.

foll. 378: lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

ترجمهٔ مولود النبي

TARJUMAH-I-MAULÛD-UN-NABÎ.

A Persian translation of Sa'îd bin Mas'ûd-ul-Kâzarûnî's history of Muḥammad, by 'Afîf bin Sa'îd bin Mas'ûd-ul-Kâzarûnî عفيف بن سعيد بن مسعود الكازرونى who finished the work in A.H. 760 = A.D. 1358.

Beginning :—

و به نستعين - حمد و سپاس بيقياس خدايرا كه نور محمد صلى الله عليه و سلم پيش از همه چيز آفريد *

There are serious confusions regarding the title of the work and its authorship. In the colophon of the present copy, as well as in the Ind. Office No. 165, the work is called سير عفيفي. Rieu, III, p. 1026^a gives altogether a different name, *viz.* تاريخ حسيني; while two copies without any title are noticed in W. Pertsch, Berlin, Nos. 543 and 544.

Again Ḥâj. Khal. in several places hopelessly confuses the original Arabic and the present translation and their respective authors. A detailed discussion of the various conflicting statements will be found in the Bankipur Lib. Cat. No. 484, where a very old copy of the work dated A.H. 841, with a full description of its contents, is noticed.

The work is divided into four sections, called Qism and a Khâtimah, as follows :—

I.—Creation of the Prophetic Light, down to the birth of Muḥammad, fol. 9^b.

II.—From his birth to his mission, fol. 56^a.

III.—Events which took place after the Prophetic mission during his stay at Mecca, fol. 86^b.

IV.—Events which took place during the period of his flight, fol. 137^a.

Khâtimah.—On the merit and rewards attached to the act of showing respect to the Prophet and praying for him, fol. 333^a.

Written in Nîm-Shikastah with the headings in red. Foll. 1^a-3^b have been supplied in a later hand. The lower halves of foll. 377^a and 377^b are wanting.

Dated Thursday the 17th of Dul Ḥijjah, A.H. 1173.

Scribe :—بهوانى سنگهه.

No. 18.

foll. 164; lines 9; size $8\frac{3}{4} \times 5$; 6×3.

مناقب السادات

MANÂQIB-US-SÂDÂT.

A work dealing with the praises, merits, qualities and prerogatives of the descendants of the Prophet, by Shihâb-ud-Dîn Daulatâbâdî شهاب الدين دولت آبادي who died in A.H. 848 or 849 = A.D. 1444 or 1445.

Beginning on fol. 5^b:—

الحمد لله رب العالمين ..... اما بعد بدانكه بندهٔ درگاه نبوي و خويدم (خادم) بارگاه مصطفوي الخ *

Two biographical notices of the author, one taken from the Akhbâr-ul-Akhyâr of 'Abd-ul-Ḥaqq Dihlawî and the other from the سبحة المرجان of Ġulam 'Alî Âzâd, are given at the beginning of the copy.

The work is divided into ten chapters enumerated in the beginning

According to the colophon the copy was written for the donor of this Library Maulavî Ṣadr-ud-Dîn by Ḥasîb-ud-Dîn, and completed on Friday, the 22nd of November, 1889. Another note in the handwriting of the donor says that the MS. was corrected and collated by the above-named Ḥasîb-ud-Dîn and Maulavî Khâdim Ḥusayn on the 1st of Rabî' II, A.H. 1307.

Written in fair bold Nasta'lîq.

No. 19.

foll. 603; lines 21; size $18\frac{1}{2} \times 12$; 13×8.

روضة الاحباب

RAUḌAT-UL-AḤBÂB.

A very comprehensive history of Muḥammad, his family, companions, followers and successors, by Amîr 'Aṭâ Ullah bin Faḍl Ullah Jamâl ul-Ḥusaynî (d. A.H. 926 = A.D. 1520) امير عطاء الله بن فضل الله جمال الحسيني completed in A.H. 900 = A.D. 1494 and dedicated to Mîr 'Alî Shîr.

Beginning :—

الحمد لله الذي من على المؤمنين اذ بعث الخ *

The entire work is divided into three books, called Maqṣads.
Maqṣad I.—History of Muḥammad and his exploits, fol. 2^b.
Maqṣad II.—History of the first three caliphs. fol. 251^a.
Maqṣad III.—History of 'Alî, the twelve Imâms and all the other famous followers of the Prophet, fol. 385^b.

Each Maqṣad begins with a short preface. A detailed index of the whole contents with reference to pages occupies not less than six folios at the beginning of the copy. A colophon at the end of the first book (fol. 250^b) says that this part of the MS. was copied in Shawwâl 12, A.H. 1281, by Aṣîr-ud-Dîn of Bûhâr and collated by Ḥasîb ud-Dîn Aḥmad, 20th Rabî' II, A.H. 1283. This portion is written in a good Nasta'lîq. We also learn from this colophon that the second Maqṣad, which is written in a fair Nasta'lîq, was collated before the first in A.H. 1282. The third Maqṣad is written in a rough Nasta'lîq. Corrections and marginal notes are found throughout the copy.

No. 20.

foll. 233 (pp. 465); lines 25; size $17 \times 10\frac{1}{4}$; $12\frac{3}{4} \times 6\frac{3}{4}$.

THE SAME.

Another complete and very neat copy of the Rauḍat-ul-Aḥbâb, written in a beautiful minute Nasta'lîq. The colophon of the first Maqṣad is dated A.H. 1294.

Scribe :—حسيب الدين احمد.

No. 21.

foll. 543; lines 21; size 11×6; $8 \times 4\frac{1}{2}$.

THE SAME.

A beautiful and exceedingly valuable copy of the first Maqṣad of the Rauḍat-ul-Aḥbâb. The MS. has been very carefully collated and seems to be a very correct one. Three notes (portions of which have been unfortunately torn away) at the end of the copy, written in the same hand as the text itself, fully testify to the correctness of the MS. and mention various reliable sources which formed the basis of its transcription as follows :—

صورة ما في اصل النسخة

و اتفق اتمام كتابة هذ الكتاب الشريف و الجمع المعتبر اللطيف من كتاب كتبه الامير المحقق المدقق الناصر الشريعة الهادي للطريقة ابو المفاخر نسيم الدين

محمد بن جمال الدين الحسيني المشتهر بميرک شاه احسن الله تعالى عقباه كما احسن اليه في دنياه و حصل له ما يتمناه في شهر جمادى الآخر سنه اربع و خمسين و تسعماية من الهجرة النبوية عليه افضل ..... والتحية من رب البرية و صل اللّٰهُمَّ على اله الطيبين و عترته ..... الائمة الاثنى العشر الهادين المهديين المعصومين ..... اليهم و المحبين لهم بالصدق و اليقين آمين يا رب العالمين *

و ايضا في اصل النسخة

كتب على ظهر الاصل الذي نقلت هذ الدفتر منه ..... اتمام مقابلته و تصحيحه بقدر الوسع و الامكان و سيق القلم ..... البصر مرفوعان في اواخر شهر جمادى الآخر من هذه السنة المذكورة صدرا مع نسخه كتبه الامير الكبير المحقق المدقق الناصر للشريعة الهادي للطريقة نظام الدين ميرک شاه بن جمال الدين المحدث الحسيني و الحمد لله اولا و آخرا ظاهرا و باطنا و صلى الله على خير خلقه و مظهر لطفه محمد و آله اجمعين *

و ايضا في اصل النسخة

بدانكه اين نسخه نقل كرده شد از نسخهٔ مرحومي شيخ معين الدين كه ايشان آن نسخه را از نسخهٔ ميركشاه محدث نقل كرده بودند و بان تصحيح نموده بودند كمال تصحيح چنانكه تصحيح محدثين مي باشد رحمهما الله رحمه واسعه *

Written in a beautiful bold Naskh within gold-ruled borders with a finely illuminated head-piece and a double-page 'Unwân. The headings are written in red. Not dated, apparently 17th century.

Additions, emendations and valuable notes are found throughout the copy.

A note at the beginning of the copy says that this copy with several other books, sold after the death of Mr. Charles, District Judge, Râjshâhî, by order of the Commissioner of that district, was bought in a public sale held in the civil court of the same district, for Rs. 52 (fifty-two rupees)—the price of this copy alone being Rs. 32 (thirty-two rupees).

No. 22.

foll. 351; lines 17; size $11\frac{3}{4} \times 8$; 9×5.

منتخب روضة الاحباب

MUNTAKHAB-I-RAUḌAT-UL-AḤBÂB.

A very good copy of an abridgment of the preceding work Rauḍat-ul-Aḥbâb.

Beginning :—

گلچيني از روضة الاحباب رب يسر و تمم بالخير بمنه و كرمه - سخن در ابتداى خلقت *

The author of this abridgment, who does not give his name, strictly follows the usual divisions of the original: Book I, fol. 1^b; Bk. II, fol. 266^b; Bk. III, fol. 341^a.

A colophon at the end of Bk. I (fol. 265^b) says that the MS. was completed in A.H. 1045.

Written in a very learned and clear Nasta'lîq hand with the headings in red.

No. 23.

foll. 479; lines 25; size $16\frac{1}{4} \times 10$; $12\frac{1}{4} \times 7$.

معارج النبوة

MA'ÂRIJ-UN-NUBÛWAT.

The well-known history of the Prophet Muḥammad by Khwâjah Mu'în-ud-Dîn bin Ḥâjî Muḥammad-ul-Farâhî, better known as Mullâ Mu'în Miskîn خواجه معين الدين بن حاجي محمد الفراهي المشتهر به مُلّا معين مسكين who died in A.H. 907 = A.D. 1501.

Beginning :—

ربّنا آتنا من لدنک رحمة و هيئ لنا من امرنا رشدا الخ *

The work is divided into an introduction, four books and a Khâtimah.

Printed in Lucknow, A.H. 1293. A Turkish translation, under the title دلائل نبوت محمدي, appeared in Constantinople, A.H. 1257.

Written in a fair Indian Nasta'lîq with the headings in red. Marginal notes and corrections are found throughout the copy. The colophon says that the transcription was finished in Rajab, A.H. 1282, by Shaykh Aṣîr-ud-Dîn bin Maulawî Miṣbâḥ-ud-Dîn of

Bûhâr and compared with the original, 12th Dulqa'd, A.H. 1284, by Maulawî Ḥasîb-ud-Dîn and Sayyid Sa'âdat Ḥusayn of Bûhâr, under the supervision of Maulawî Sayyid Ṣadr-ud-Dîn Aḥmad (the donor of this library) son of Sayyid Karîm-ud-Dîn Aḥmad-ul-Ḥusaynî of Bûhâr.

No. 24.

foll. 155; lines 19; size $9\frac{1}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

تاريخ موسوي

TÂRÎKH-I-MÛSAWÎ.

A detailed history of the Prophet Moses by the same Mu'în bin Ḥâjî Muḥammad-ul-Farâhî (d. A.H. 907 = A.D. 1501) معين بن حاجي محمد الفراهي whose well-known work the Ma'ârij-un-Nubûwat (mentioned here, fol. 3^a, among his previous compositions) has already been noticed (No. 23).

Beginning like the preceding work:—

رَبَّنَا آتِنَا مِن لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَداً الخ *

This work, also called قصّهٔ موسويه, قصّهٔ حضرت موسى and معجزات موسوي, was finished in A.H. 904 = A.D. 1498.

In the preface the author says that he compiled this work after thirty-five years' researches.

On the fly-leaf the work is called تاريخ موسوي. Some folios are misplaced at the beginning of the copy. The right order should be 1, 3, 4; 2, 7, 5, 6, 8.

Written in ordinary Indian Ta'lîq.

Not dated, apparently 13th century A.H.

No. 25.

foll. 354; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{4}$.

روضة الشهدا

RAUḌAT-USH-SHUHADÀ.

A detailed history of the martyrdom of 'Alî and his family especially of Ḥasan and Ḥusayn, composed by Ḥusayn Wâ'iẓ Kâshifî (d. A.H. 910 = A.D. 1505) حسين واعظ كاشفي the author of the well-known work Anwâr-i-Suhaylî.

The work has been printed in Lahore, A.H. 1287.

Beginning :—

ای شربت درد تو دوای دل ما * و اشوب بلای تو عطای دل ما

It is divided into ten Bâbs and a Khâtimah.

Written in a neat Indian Ta'lîq by order of the donor Maulawî Ṣadr-ud-Dîn.

Dated 13th Jumâdî, A.H. 1290.

Scribe :—Ḥasîb-ud-Dîn Aḥmad.

No. 26.

foll. 138; lines 18: size 9×6; 6×4.

روضة الاصحاب

RAUḌAT-UL-AṢḤÂB.

A rare copy of the history of the early caliphs, chiefly treating of their merits, qualities and distinctions, composed in A.H. 944 = A.D. 1537, by Waḥîd-ud-Dîn Muḥammad better known as Mîr Khân, son of Zayn-ud-Dîn وحید الدین محمد مشهور بمیر خان ابن زین[1] الدین الجامي السفرخابادي (؟).

Beginning :—

حمد و ثنا از دل و جان جاري بر زبان و موافق بآن اعمال *

In the preface the author says that in A.H. 907 = A.D. 1501 there arose in Baġdâd a body of men who abused the Aṣḥâb and persecuted the Sunnîs and ill-treated them in various ways. This trouble, says the author, continued for several years and extended to Khurâsân, when he, with the object of making them acquainted with the true beauties of Sunnîsm, composed the present work.

It is divided into a Muqaddimah, four Sections and a Khâtimah.

Muqaddimah.—The meaning of Aṣḥâb, fol. 3^a.

Section I.—Abû Bakr, fol. 11^a.

,, II.—'Umar, fol. 40^b.

,, III.—'Uṣmân, fol. 76^a.

,, IV.—'Alî, fol. 97^a.

In the Khâtimah the author praises the Sunnîs and depreciates the Shî'ah community.

Written in careless Nasta'lîq.

Dated Tuesday, the 30th of Ḍul Ḥijjah (year not given), apparently 18th century.

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[1] A note on the margin says:—غالباً زین الدین الحافي که در عهد همایون بوده.

No. 27.

foll. 320; lines 19; size $11\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

لوامع الانوار

LAWÂMI'-UL-ANWÂR.

A rare and valuable copy of a history of Muḥammad and the twelve Imâms.

Beginning:—

* حمد خالقی که مسبحان ملا اعلی بل مقرب قاب قوسین او ادنی

In the preface the author, who calls himself 'Alî bin Ḥusayn Zawwârî علي بن حسين زواري, says that the present work is a translation from the Aḥsan-ul-Kibâr of Muḥammad bin Abî Zayd bin 'Arab Shâh bin Abî Zayd bin Aḥmad bin Ḥusayn bin 'Abd Ullah ul-Ḥusaynî (cf. fol. 320^a), made by order of Shâh Ṭahmâsp Ṣafawî (A.H. 930-984 = A.D. 1523-1576) in A.H. 950 = A.D. 1543. It is also said (fol. 2^b) that the translation contains many additions and alterations which are not found in the original, and that it is free from superfluous and unreliable accounts.

It is divided into a Muqaddimah, 14 Bâbs and a Khâtimah.

Muqaddimah.—در بیان توحید و عدل و نبوت و امامت و معاد و کلمهٔ چند در طعن و لعن دشمنان و خارجیان بد نهاد fol. 3^b.

Of the 14 Bâbs, the first three deal with the history of Muḥammad, 'Alî (the first Imâm) and Fâṭimah, beginning respectively on foll. 35^a, 65^b and 198^b.

The remaining eleven chapters, devoted to the history of the rest of the Imâms, begin respectively on foll. 204^b, 216^a, 240^a, 247^b, 256^b, 267^a, 274^a, 281^b, 286^a, 290^b and 294^a.

The Khâtimah treating of the prerogatives of 'Alî and an account of the death of محمد بن ابي بكر and عايشه begins on fol. 313^b.

The author of the Raudât-ul-Jannât, p. 407, deals at some length with the author and his works.

Written in ordinary Nasta'lîq within coloured ruled borders The headings are written in red throughout.

Dated Jumâdî I, A.H. 1244.

No. 28.

foll. 344; lines 15; size $12 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4$.

مناقب مرتضوي

MANÂQIB-I-MURTAḌAWÎ.

A panegyric on 'Alî, the fourth Khalîfah, dealing with his virtues and qualities; his holiness, munificence, valour and accomplishments; his accession to the Khilâfat and his death, by Mîr Muḥammad Ṣâliḥ ul-Ḥusaynî ul-Tirmidî, with the takhalluṣ Kashfî میر محمد صالح الحسيني الترمذي المتخلص بكشفي who died in A.H. 1061 = A.D. 1650. His father Mîr 'Abd Ullah Tirmidî, poetically called Waṣfî, was one of the most distinguished calligraphers of Akbar and a poet of no mean distinction.

Beginning:—

خداوندا عطا کن نشاء ذوق * که آغازم بنامت نامهٔ شوق

The work is divided into twelve chapters, and a detailed account of the contents is given in the beginning.

Written in legible Indian Ta'lîq. The Arabic texts, frequently quoted, are written in large Naskh with vowels.

Dated 18th Rabî' II, A.H. 1277.

In an endorsement on fol. 1^a the work is called كتاب سر الاكبر في فضايل حيدر.

The names of the scribe and of the person for whom the copy was written are not found anywhere in the copy, although the colophon tells us that they have been given at the beginning. Two seals on fol. 1^a have been rubbed out by some mischievous hand.

No. 29.

foll. 319; lines 21: size $11\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

جلاء العيون

JALÂ-'UL-'UYÛN.

A Shî'ah history and biography of Muḥammad, 'Alî, Fâṭimah and the twelve Imâms by the celebrated Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقي who completed this work in A.H. 1089 = A.D. 1678 and died in A.H. 1110 = A.D. 1698.

Beginning :—

ستایش بی مثل و انباز سزاوار خداوند بی نیاز است *

The work is divided into a Muqaddimah and twelve chapters. The Contents have been fully described in Rieu. i, p. 154.

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

Scribe :—محمد رضا ابن ارشد علي خان مرحوم.

No. 30.

foll. 345; lines 25; size $12\frac{3}{4} \times 8$; $10 \times 5\frac{1}{2}$.

احسن السیر

AḤSAN-US-SIYAR.

A very rare copy of the history of the prophets, the Khalîfs and the Imâms, composed in A.H. 1114 = A.D. 1702.

Beginning :—

عنوان صحیفهٔ لطایف اخبار انبیاء عظام و فهرست مجموعهٔ شرایف آثار اصفیآء کرام *

The author, who calls himself on fol. 3^b Muḥammad, surnamed Kâẓim, محمد المدعو بکاظم, seems to be identical with the author of the Faraḥ Nâmah-i-Fâṭimî, mentioned in Rieu, p. 708, where he gives his name as Ḥâdiq, and refers to the present work as one of his compositions. In the preface to the present work he highly eulogises the Amîr Sipahdâr Khân Bahâdur, son of 'Âlamgîr's foster-brother Khân-i-Jahân Bahâdur.

The work is divided into a Muqaddimah and five Rukns, as follows :—

Muqaddimah.—Creation of the world; the genii (Banî Jân), fol. 4^a.

Rukn I.—History of the prophets from Âdam to 'Îsâ, fol. 5^b.

Rukn II.—History of Muḥammad from his birth to his flight, fol. 40^b.

Rukn III.—From his flight to his death, fol. 94^b.

Rukn IV.—The Khalîfs, fol. 179^b.

Rukn V.—The Imâms, fol. 254^b.

Each section begins with a preface.

Written in a fair Nasta'lîq with the headings in red.

Not dated, apparently 19th century.

No. 31.

foll. 211; lines 25; size 11×7; $8\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the Aḥsan-us-Siyar written in fair Nasta'liq within coloured ruled borders.

The lower halves of the first eight folios have been very clumsily replaced by blank sheets. Several patches of thick papers are also found at the beginning of the copy. The headings are written in red throughout.

Not dated, apparently 18th century.

No. 32.

foll. 95; lines 23; size $12\frac{1}{4} \times 8$; $9\frac{3}{4} \times 5\frac{1}{2}$.

ترجمة الاسرار

TARJUMAT-UL-ASRÂR.

A history of Muḥammad and the early Khalifs with an account of the Caliphate of Imâm Ḥasan and Mu'âwiyah. It also contains the dates of birth and death and duration of life of the Khalifs, the twelve Imâms, the fourteen Ma'ṣûms and several other venerable persons, such as Ḥamzah, 'Abbâs, the Aṣḥâb-i-Kahaf, etc., and a description of their places of interment. There is a special chapter treating of the religious duties and observances of Islamism, and of eschatology.

The name of the author is indistinctly written as بندۂ کمترین هیچمدان بن عباد الله الصمد کمال الله محمد پیر صدیقي انار الله برهانه.

The author, who in some of his verses calls himself کمال الله, says that he wrote this work in A.H. 1185 = A.D 1771.

Beginning:—

الحمد لله رب العالمین و العاقبة للمتقین و السلام علی روح مقدس و قالب مطهر سرور انبیا *

The work is divided into 25 sections called فصل, the contents of which are fully stated at the beginning.

Written in Indian Ta'liq.

Not dated, apparently 19th century.

No. 33.

foll. 95 (pp. 189); lines 13-17; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

سعادت الكونين

SA'ÂDAT-UL-KAUNAYN.

A legendary account of the death of Ḥasan, Ḥusayn and the martyrs of Karbalâ, by Muftî Ikrâm-ud-Dîn مفتي اكرام الدين the great grandson of the celebrated 'Abd-ul-Ḥaqq Dihlawî, composed A.H. 1220 = A.D. 1805, for which year the words رياض الحسنين form a chronogram.

Beginning :—

الحمد لله الذي شرف الحسن و الحسين على ساير الخلايق *

The full title of the work is سعادت الكونين في بيان فضايل الحسنين. It is divided into a Muqaddimah, four chapters, subdivided into several sections, and a Khâtimah. A full table of the contents is given at the beginning of the copy.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

No. 34.

foll. 398; lines 19; size $9\frac{3}{4} \times 7$; $7\frac{1}{2} \times 4\frac{1}{4}$.

بهجة المباهج

BAHJAT-UL-MABÂHIJ.

A rare, old and valuable copy of a history of Muḥammad, 'Alî, and their descendants, especially dealing with their miracles, by Abû Sa'îd (or Abul Faḍl Kamâl-ud-Dîn, on fol. 1[a]) Ḥasan bin Ḥusayn Shî'î Sabzwârî ابو سعيد حسن بن حسين شيعي سبزواري

Beginning :—

حمد بيحد و ثنای بيعدد آن خدايرا كه ايوان معلق آسمان بر افراشته *

The author and the work are mentioned among the sources of the Zînat-ul-Majâlis composed in A.H. 1004 = A.D. 1595. See Rieu II, p. 758. See also Kashf-ul-Ḥujub, p. 89.

According to the preface the work is an abridgment of Quṭb-ud-Dîn Muḥammad bin ul-Ḥusayn ul-Kîdarî's مباهج المبجج.

It is divided into forty-five chapters called *Faṣls*. A detailed index of the contents with reference to pages is given on the fly-leaf.

Written in good Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Scribe:—حافظ محمد باقر الشريف.

Not dated, apparently 16th century.

The seals (several in number) on the fly-leaf have been effaced by some mischievous hand.

No. 35.

foll. 69; lines 11; size $12\frac{3}{4} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

ده مجلس

DAH MAJLIS.

A legendary account of the death of Muḥammad, Fâṭimah, 'Alî, Ḥasan, and the martyrs of Karbalâ.

According to Stewart, p. 23, and Ethé, Bodl. Lib. Cat. No. 136, it is an extract from the Rauḍat-ush-Shuhadâ of Ḥusayn Wâ'iz Kâshifî (noticed above), or rather an abridgment of the original work. The present copy exactly agrees with the one mentioned in Rieu I, p. 155^b.

Beginning:—

باز این چه شورش است که در اهل عالم است *

Each of the ten "sittings" (مجلس) into which the work is divided, is followed by an elegy (in abstract form) of the celebrated Muḥtashim Kâshî. They are severally devoted to the following persons:

1. Muḥammad, fol. 2^a; 2. Fâṭimah, fol. 10^a; 3. 'Alî, fol. 17^a; 4. Ḥasan, fol. 25^a; 5. Muslim bin Âqîl, fol. 34^a; 6. The children of Muslim, fol. 40^a; 7. Ḥurr bin Yazîd, fol. 46^a, 8. Qâsim, fol. 50^a; 9. 'Abbâs and 'Ali Akbar, fol. 55^a; 10. Ḥusayn and 'Alî Aṣġar, fol. 59^a. The Arabic prayer including the names of the twelve Imâms, mentioned in Rieu (*loc. cit.*), is wanting here.

Written in beautiful bold Nasta'liq within gold and coloured ruled borders on good thick paper. A beautiful copy.

Not dated, apparently 18th century.

No. 36.

foll. 219; lines 17; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7\frac{3}{4} \times 3$.

مجمع المناقب

MAJMA'-UL-MANÂQIB.

A history of the Prophet Muḥammad, 'Alî and the Imâms, by 'Alî bin Ja'far Iṣfahânî علی بن جعفر اصفهانی

Beginning :—

حمد و سپاس بیرون از وهم و قیاس مر مالک الملکی را سزا ست *

The author composed this work in India at the age of fifty. He quotes several works as his sources, the best known of which is the Ḥabîb-us-Siyar (composed, A.H. 930 = A.D. 1523).

The work is not divided into any definite chapters and sections.

The writing in many places is obliterated.

Written in Indian Ta'lîq.

Not dated, apparently 18th century.

No. 37.

foll. 307; lines 12; size 8×6; $5\frac{3}{4} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the same Majma'-ul-Manâqib written in ordinary Ta'lîq.

Dated Calcutta, 16th of Jamâdî II, A.H. 1274.

No. 38.

foll. 199; lines 15: size 7×4; $5 \times 2\frac{1}{2}$.

مقاصد الاولیا فی محاسن الانبیا

MAQÂṢID-UL-AULIYÂ FÎ MAḤÂSIN-UL-ANBIYÂ.

A rare and valuable history of the prophets with a short account of the early Khalîfs, by Maḥmûd b. Aḥmad bin Ḥasan Fâryâbî محمود بن احمد بن حسن فاریابی

Beginning :—

سپاس و ستایش مر خداوندی را که یاقوت قوت ناطقه را در اطراف لسان انسان ودیعت نهاد *

The name of the author and the title of the work are mentioned in Rieu III, p. 1030^a.

The work is written in a learned style and is based on the Qurân, Ḥadîṣ and other trustworthy authorities.

Contents:—Creation, fol. 3^a: Âdam, fol. 5^a; Shîṣ, fol. 12^a; Idrîs, fol. 12^b; Nûḥ, fol. 14^a; Hûd, fol. 19^a; Ṣâliḥ, fol. 20^b; Ibrâhîm, fol. 22^b; Lûṭ, fol. 32^a; Ya'qûb, fol. 34^a; Yûsuf, fol. 35^b; Ayyûb, fol. 59^a; Shu'ayb, fol. 62^a; Mûsâ, fol. 63^a; Khiḍr, fol. 93^a; Yûsha', fol. 96^b: Ilyâs, fol. 97^a: Alyasa', fol. 98^b: Dilkafl, fol. 99^b; Ishmûil,

fol. 101^a; Dâ'ûd, fol. 102^a; Luqmân, fol. 108^b: Sulaymân, fol. 109^b, Dul Qarnayn, fol. 122^a; Yûnus, fol. 125^b; Aṣḥâb-ul-Kahf, fol. 128^b; 'Uzayr, fol. 139^b; Zakarîyâ, fol. 142^a; Yaḥyâ, fol. 145^a; Maryam, the daughter of 'Imrân, fol. 146^a: 'Isâ, fol. 148^b; Muḥammad, fol. 160^b; Mi'râj, fol. 169^a; Hijrat, fol. 174^b; Battle of Badr, fol. 177^b; Death of Muḥammad (begins without any heading), fol. 191^a (line 2); Abû Bakr, fol. 195^a; 'Umar, fol. 195^b; 'Uṣmân, fol. 196^b; 'Alî, fol 197^b.

The MS. ends with a Khâtimah (conclusion) bearing an enumeration of the names of the Khalifs of the Umayyade and 'Abbaside dynasties.

This valuable copy contains corrections and useful explanatory notes throughout. Some of the marginal notes have been cut off by the foolish binder. The notes and seals (which were indeed valuable) on the fly-leaves of the copy have been effaced by some mischievous hand.

Written in clear Nasta'lîq within coloured ruled borders.

Not dated, apparently 18th century.

No. 39.

foll. 235; lines 17; size $12 \times 8\frac{1}{2}$; 9×5.

تذكرة المعصومين

TADKIRAT-UL-MA'ṢÛMÎN.

A rare copy of the history of Muḥammad, the twelve Imâms and the fourteen martyrs of Karbalâ, by Muḥammad Nâdir. محمد نادر.

Beginning :—

* حمد و ثنای فراوان و ستایش و نیایش بی پایان مر آن قادر یگانه را

No particulars of the author and the date of composition of the work are given in the text, but among the numerous authorities quoted by the author as his sources we find a reference to the Takmîl-ul-Îmân of 'Abd-ul-Ḥaqq Dihlawî (fol. 185^b), who died in A.H. 1052 = A.D. 1642. This enables us to say that the work was composed in or after the eleventh century of the Hijrah.

The work is divided into fifteen chapters, most of which are subdivided into sections. The actual history is preceded by an account of the trials of some of the prophets, viz :—

Âdam, fol. 1^b; Nûḥ, fol. 3^b: Ibrâhîm Khalîl, fol. 5^a: Ya'qûb and Yûsuf, fol. 7^a: Yûnus, fol 11^a; Ayyûb, fol. 12^b; Yaḥyâ and Dakarîyâ, fol. 13^b; Mûsâ, fol. 15^b.

Chapter 1. Muḥammad. fol. 22^a; 2. Fâṭimah, fol. 47^a; 3. 'Alî,

fol. 54^a ; 4. Ḥasan, fol. 75^a ; 5. Ḥusayn, fol. 84^b ; 6. Zayn-ul-'Âbidîn, fol. 189^a ; 7. Muḥammad Bâqir, fol. 192^a : (here the name of Ja'far-i-Sâdiq is wrongly substituted for Muḥammad Bâqir) ; 8. Ja'far-i-Ṣâdiq, fol. 194^b ; 9. Mûsâ al-Kâẓim, fol. 200^a ; 10. 'Alî Riḍâ, fol 209^b ; 11. Muḥammad Taqî, fol. 219^b ; 12 'Alî Naqî, fol. 224^b ; 13. Ḥasan 'Askarî, fol. 226^a ; 14. Muḥammad Mahdî, fol. 229^a ; 15. Fourteen martyrs of Karbalâ; fol. 235^a.

The chapters with the subjects treated in each are enumerated in the preface, but chapter 10 is omitted by mistake.

The date of transcription given in the colophon is Tuesday, the 3rd of Ramaḍân. The year is omitted, apparenty 19th century.

Written in a fair Indian Ta'lîq.

No. 40.

foll. 207 ; lines 15 ; size $8\frac{3}{4} \times 5\frac{3}{4}$: $6\frac{1}{2} \times 3\frac{1}{2}$

مطالع الانوار

MAṬÂLI'-UL-ANWÂR.

A special history of Muḥammad, to which the author adds, at the end, a chapter on the early Caliphs, on the Caliphate of Ma'âwiyah and other Caliphs of the Umayyade line, and lastly on eschatology.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان إلّا (على) الظالمين *

The name of the author as given in this copy is عفيف بن توپكاشاني while in Ethé, Bodl. Lib. Cat. No. 141, he is called عفيفه تمهيد المعرفت - اخبار نور كاشاني. The author quotes as his sources الاخوت - قصص واقدي - ثعلبي - كشاف - مصابيح - مشارق etc.

The work is divided into 21 sections (Faṣls) the contents of which are stated on foll. 3^a-3^b.

Written in ordinary Indian Ta'lîq.

Dated 1st Rajab, A.H. 1238.

Scribe :—سيد مظفر علي دهلسري من متعلقات ضلع بردوان

The history is followed by a short treatise containing biographical notices of ancient philosophers comprising foll. 193^b-207^a. It begins after three blank folios :—

گفتار در بيان شمهٔ از احوال حكماء عظام بر سبيل اجمال *

Written in the same hand as above.

A note on the fly-leaf in the hand-writing of the donor says that this MS. was purchased for "one rupee and four annas only."

No. 41.

foll. 267 ; lines 12 ; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

آتشكدهٔ

ÂTASHKADAH.

A defective copy of a detailed legendary account of the martyrs of Karbalâ in mixed prose and verse. The MS. is defective at both beginning and end. The name of the author can not be traced, but in the verses his poetical nom de plume جوهري occurs frequently. On fol. 9^b we find that the author quotes the great Shî'ah divine Muḥammad Bâqir, who died in A.H. 1110 = A.D. 1698. It is divided into several chapters called آتشكدهٔ or the "Fire House," each subdivided into several sections called شعلهٔ "Flame."

The MS. opens abruptly with the 10th Shu'lah of the fifth Âtashkadah :

شعلهٔ دهم كيفيت شب عاشورا و وداع حضرت پروردگار منازل هريک *

and breaks off in the middle of the 10th Shu'lah of the Sixth Âtashkadah.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

No. 42.

foll. 80 ; lines 15 ; size 8×6 ; $6\frac{1}{4} \times 3\frac{3}{4}$.

جنگنامهٔ حسيني

JANG NÂMAH-I-ḤUSAYNÌ.

A history of Ḥusayn, preceded by a short notice on the life of Ḥasan, by an anonymous author. The MS. begins thus without any preface or introduction :—

قصهٔ شاه زادها امير المومنين حسن و حسين - چنين آورده اند كه در عرب مردى بود كه او را عبد المناف مي گفتند *

Written in ordinary Nîm-Shikastah.

Dated Bardawân, 1252 Bengali.

Scribe :—امجد علي.

No. 43.

foll. 21 : lines 19 : size $11\frac{1}{4} \times 7$: 9×5.

نور الايمان

NÛR-UL-ÎMÂN.

A treatise dealing with the genealogy, miracles, merits, qualities, prerogatives, distinctions, and other particulars of Muḥammad and his companions, derived from several reliable works, such as روضة الصفا - كتاب الشفا - جامع الاصول - شمايل ترمذي etc., by the celebrated 'Abd-ur-Raḥîm bin 'Abd-ul-Karîm Safîpûrî عبد الرحيم بن عبد الكريم صفي پوري of the 19th century.

Beginning :—

الحمد لله رب العالمين و الصلوة ..... اما بعد پوشيده نماند كه حضرت شيخ الاسلام *

Written in Nîm-Shikastah.
Not dated, 19th century.

(4) History of the Ġaznawîs.

No. 44.

foll. 444 ; lines 17 : size $9\frac{1}{4} \times 5$: $6\frac{1}{2} \times 2\frac{3}{4}$.

تاريخ مسعودي

TÂRÎKH-I-MAS'ÛDÎ.

A very splendid copy of the well-known history of the reign of Sulṭân Mas'ûd bin Sulṭân Maḥmûd bin Subuktigîn, from A.H. 421 to A.H. 432 = A.D. 1030-1040, by Abul Faḍl Muḥammad bin Ḥusayn-ul-Bayhaqî ابو الفضل محمد بن حسين البيهقي who died in A.H. 470 = A.D 1077.

Begins :—

زندگاني خداوند عالم سلطان اعظم ولي النعم دراز باد الخ *

The work also known as تاريخ بيهقي has been printed in the Bibliotheca Indica, Calcutta, 1862

Written in beautiful Nasta'lîq, within gold-ruled borders, with a finely illuminated frontispiece and a double-page 'Unwân. There are several gaps in the text. Dated, A.H 1040.

Scribe :—پير محمد ابن شيخ جلال قنوجي قريشي الصديقي

(5) History of the Muġals.

No. 45.

foll. 178 ; lines 13 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

هفت رسالهٔ تقویم البلدان

HAFT RISÂLAH-I-TAQWÎM-UL-BULDÂN.

A collection of seven treatises containing short accounts of events chiefly relating to the history of the Muġals, being extracts, most probably from Muḥammad Ṣâdiq's Ṣubḥ-i Ṣâdiq, for which see Ethé, Bodl. Lib. Cat. No. 102.

These treatises correspond with those mentioned in Ethé, Bodl. Lib. Cat. Nos. 106-13.

(1) Foll. 1^b-14^b. مجمل تواریخ خواقین ماوراء النهر

A short list of events in the history of Transoxania recorded in chronological order from A.H. 380-1019 = A.D. 990-1610.

Beginning as in Ethé, loc. cit. :—

در سنه ثمانین و ثلثمایة بغرا خان که اول ملوک آل خاقان است *

It is remarkable that the colophon of this treatise closely agrees with that of the Bodl. Copy No. 106 except for one or two slight differences. The date of transcription given here is the 3rd (instead of 10th as in the Bodl. Copy) of Ramaḍân, while the year, as in the Bodl. Copy, is not given.

(2) Foll. 15^a-30^b. An account of the origin of the Muġal races followed by a short history of Chingiz Khân, Tîmûr and their descendants, agreeing with the Bodl. Copy No. 108.

Begins :—

الحمد لله رب العالمین ..... این مختصریست در بیان احوال اولاد یافث بن نوح ع *

(3) Foll. 31^a-97^b : رساله در بیان انساب و اسامی خاقانی که بعد از چنگیز خان در الغ یورت سلطنت نموده اند *

A short history of the events of the reign of Tîmûr with an account of those of his children and grandchildren whom Tîmûr survived.

Begins :—

الحمد لله رب العالمین ..... بدانکه این رساله ایست مشتملبر احوال خروج صاحبقران گیتي ستان امیر تیمور گورگان و وقایع زمان صاحبقرانیش تا روز وفات او و تعداد اولاد و احفادش که در زمان حیاتش موجود بودند *

This portion is dated Monday, the 12th of Shâwwâl, A.H. 1198.

(4) Foll. 98^b-157^a. تذكرة الامرا. A collection of biographies of the Amîrs of the reigns of Bâbur (fol. 98^b) and Humâyûn (fol. 106^b). See Bodl. Lib. No. 110.

Beginning :—

الحمد لله رب العالمين ..... اين مختصريست در مجمل احوال امراى هندوستان *

This portion is dated the 8th of Dulqa'd, A H. 1198.

(5) Foll 157^b-164^a Farmân of Shâh Ṭahmâsp to Muhammad Khân Sharaf-ud-Dîn Uġlî Taklû Beglarbeg of Khurâsân, directing him to give the emperor Humâyûn a hearty reception and to treat him hospitably.

Begins :—

اين نقل فرمان شاه جمجاه شاه طهماسپ ابن شاه اسمعيل صفوي در باب لوازم استقبال *

(6) Foll 165^a-178^a. A short history of the events connected with Humâyûn's stay in Persia; his reception, and the hospitality he received from Muḥammad Khân; his interview with the Shâh of Persia, etc. See Bodl. Lib No. 112 (24). A list of the Amîrs who accompanied Humâyûn out of Persia is given on fol 170^b and of the followers who stayed with him during his exile in Persia, on fol. 173^b.

Begins :—

عزيمت همايون حضرت جنت آشياني نصير الدين محمد همايون بادشاه غازي بصوب عراق *

The colophon, in which the title of the work is given as كتاب هفت رسالهٔ تقويم البلدان, is dated the 10th of Dilqa'd A.H. 1197.

Scribe :—محمد افضل

The seventh treatise, except for a few of the concluding lines, is wanting

The MS. is in a damaged condition. It is wormed throughout, and in most places pasted with patches of thick papers.

Written in fair Nasta'lîq.

(6) History of Tîmûr.

No. 46.

foll. 407 ; lines 23 ; size $11\frac{1}{4} \times 6\frac{3}{4}$; 8×4.

ظفر نامه

ZAFAR NÂMAH.

The well-known history of Tîmûr from his birth to his death (A.H. 736-807 = A.D. 1336-1405), written by Sharaf-ud-Dîn 'Alî Yazdî شرف الدين علي يزدي (d. A.H. 858 = A.D. 1454), who completed it, according to Ḥabîb-us-Siyar (Vol. III, Juz 3, p. 148), in A.H. 828 = A.D. 1424.

Beginning :—

* حمداً كثيراً مباركًا لمن يوتى الملك من يشاء

The work has been published in the Bibliotheca Indica.

Written in a careless Nasta'lîq with the headings in red. The first and the last folios are damaged. Several folios at the beginning have been supplied in a later hand.

Not dated, apparently 18th century. A seal dated ۱۱۴۵ and bearing the inscription صلاح الدين خان فدوي محمد شاه بادشاه غازي is found on the last folio.

No. 47.

foll. 178 ; lines 13-14 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

تزک تيموري

TUZUK-I-TÎMÛRÎ.

The autobiographical memoirs of Tîmûr, translated, it is alleged, from a Turkî original, by Abû Ṭâlib-ul-Ḥusaynî ابو طالب الحسيني who presented them to the emperor Shâh Jahân probably a short time before A.H. 1047 = A.D. 1637.

Beginning :—

* واقعات السلطان بن السلطان و الخاقان بن الخاقان

The arrangement of the contents in this copy exactly corresponds with that of the copy noticed in Ethé, Ind. Office Lib. No. 196. The memoirs here are brought down to A.H. 776 (fol. 177^a) with which ends this copy.

The memoirs are preceded by the Dastûr-ul-'Amal of Tîmûr, which he sent to his ruling sons and nobles.

Written on various coloured papers in two different hands; foll. 1-130^b; in a careless Nasta'lîq and the remaining portion in a fair Nasta'lîq. The Dastûr-ul-'Amal, comprising three folios, is written in a clear Nasta'lîq.

The MS. is wormed and damaged.

Not dated, apparently 18th century.

(7) History of Nâdir Shâh.

No. 48.

foll. 404; lines 13; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4$.

تاريخ جهانكشاى

TÂRÎKH-I-JAHÂNKUSHÂI.

The well-known history of Nâdir Shâh from his rise to his death, A.H. 1160 = A.D. 1747, composed by Mirzâ Muḥammad Mahdî Khân Astarâbâdî bin Muḥammad Naṣîr مرزا محمد مهدي خان استر آبادي بن محمد نصير A.H. 1171 = A.D. 1757. It is also known simply as تاريخ نادري.

Beginning :—

بر دانايان رموز آگاهي و دقيقه يابان حكمتهاى الٰهي *

Several editions of the work have appeared at Teheran (A.H. 1260), Tabriz and Bombay; published for the Asiatic Society of Bengal Calcutta, 1845.

Written in ordinary Indian Nasta'lîq with rubrics within coloured ruled borders with an illuminated frontispiece and double-paged 'Unwân. Not dated, apparently 19th century. A note on the fly-leaf at the beginning in the hand-writing of the donor of this library says that he purchased this copy for Rs. 80. There is a lacuna after fol. 201.

No. 49.

foll. 216; lines 14-15; size $9 \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of the Târîkh-i-Jahân Kushâi, written in Nîm-Shikastah within coloured ruled borders. The headings are written in red throughout.

Patches of thick paper render the text illegible in several places.

Fol 213^a; written in a different hand (Shikastah), is dated 15th or 16th of Muḥarram, A.H. 1167.

No. 50.

foll. 112; lines 17; size $10\frac{1}{4} \times 6$; $8 \times 4\frac{1}{4}$.

بیان واقع

BAYÂN-I-WÂQI‘.

A history of Nâdir Shâh from his invasion of India down to his death in A.H. 1160 = A.D. 1747, and of the events that took place during the reigns of Muḥammad Shâh and Aḥmad Shâh, together with a narrative of the author's travels to Persia and Arabia, by Khwâjah ‘Abd-ul-Karîm bin Khwâjah ‘Âqibat Maḥmûd bin Khwâjah Bulâq bin Khwâjah Muḥammad Riḍâ. خواجه عبدالکریم بن خواجه عاقبت محمود بن خواجه بولاق بن خواجه محمد رضا *

The author, originally belonging to Kashmîr, came to Dihlî and attached himself to Ḥakîm ‘Alawî Khân with whom he accompanied Nâdir Shâh from Dihlî to Qazwîn, A.H. 1154 = A.D. from where he set out for Mecca and finally returned to Dihlî, A.H. 1156 = A.D. 1743.

Begins:—الٰهي محفل آرا کن بذکر خود بیاذم را.

According to the preface the work is divided into five chapters and a Khâtimâh each subdivided into several sections.

I. Rise of Nâdir Shâh and his march to India, fol. 3^b.

II Nâdir's return from India and his march to Tûrân, Khwârazm, etc.. fol. 24^a.

III Events that took place during the time of the author's travels from Qazwîn through Persia and Arabia and back to Huglî, fol 61^b.

IV. Events that took place from the time of the author's return to the death of Muḥammad Shâh, fol 84^a.

V. Events of the reign of Aḥmad Shâh, fol. 103^a. Space for the heading is left blank here.

The account in this copy is brought down to A.H. 1166. The Khâtimah is wanting.

A condensed translation, wanting the first chapter and the later additions of the author, was published by F. Gladwin, under the title of "Memoirs of Khojeh Abdul Kurreem," Calcutta, 1788. A fuller translation, made by Lieut. H. G. Pitchard for Sir H. M. Elliot, is preserved in MS. Brit. Mus. Add. 30,782.

The MS. is wormed throughout and the margins are badly damaged.

Written in ordinary Nasta'lîq within coloured ruled borders.

Not dated, apparently 19th century.

(8) History of Persia.

No. 51.

foll. 210 ; lines 19 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مفاتيح العجم

MAFÂTÎḤ-UL-'AJAM.

A rare copy of the history of the ancient Persian dynasties and their kings, written by the order of the celebrated wazîr Mîr 'Alî Shîr (d. A.H. 906 = A.D. 1507), by Abul Ḥasan Ṭabarî ابو الحسن طبري. The first three folios, supplied in a later hand, are hopelessly damaged.

Beginning :—

(بعد از حمد) خالق جزو کل و نعت افضل البشر و خاتم الرسل بر دل و دیده ..... و بینش مخفي و محتجب مباد *

The author divides the work into four Ṭabaqât, devoted to the four ancient dynasties of Persia, viz. the Pîshdâdians (fol. 2^b) ; the Kayânians, the Ashkânians (the accounts of these two dynasties are intermixed) ; and the Sâsânians (fol. 198^a). The MS. breaks off in the middle of the account of شاپور ذوی الاکتاف with the words شاپور جواب داد که قوم تو بولایت من آمده اند و خرابي بسیار از ایشان .....

Written in good Nasta'lîq with rubrics.

Not dated, apparently 17th century.

No. 52.

foll. 470 ; lines 27 ; size $13\frac{1}{4} \times 6\frac{3}{4}$; $9\frac{1}{2} \times 4$.

تاریخ عالم آرای عبّاسي

TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A complete and very valuable copy of the famous history of the life and reign of Shâh 'Abbâs Ṣafawî and his predecessors, by Iskandar Munshî اسکندر منشي who originally completed the

work in A.H. 1025 = A.D. 1616, but afterwards continued it to A.H. 1038 = A.D. 1629.

Beginning :—

چون نشر منحامد کبریای الٰهي که بیرون از دایرهٔ عقول الخ *

The author originally divided his work into a Muqaddimah on the forefathers and predecessors of Shâh 'Abbâs, and two Ṣaḥîfahs, the *first* containing the life of 'Abbâs from his birth to his accession (A.H. 978-996 = A.D. 1571-1588), the *second*, the first thirty years of his reign (A.H. 996-1025 = A.D. 1588-1616). He subsequently added a continuation, called Maqṣad-i-Ṣânî, devoted to the history of the last thirteen years of 'Abbâs's reign (A.H. 1025-1038 = A.D. 1616-1629).

Contents :—Preface, fol. 1^b. After fol. 2^b, three folios, containing the concluding portion of the preface, and the earlier portion of the Muqaddimah (devoted to the genealogy of Shâh 'Abbâs), are missing. History of Shâh Ismâ'îl, fol. 10^b; Shâh Ṭahmâsp, fol. 18^b.

Ṣaḥîfah I. History of Shâh 'Abbâs from his birth to his accession, fol. 33^a.

Ṣaḥîfah II. History of 'Abbâs from his accession to A.H. 1025 = A.D. 1616, or the history of the first thirty years of his reign, fol. 147^b.

Maqṣad-i-Ṣânî. History of the last thirteen years (A.H. 1025-1038 = A.D. 1616-1629) of 'Abbâs's reign, fol. 386^b.

This beautiful copy is written in a fine clear Nasta'lîq within gold-ruled borders with two illuminated head-pieces. The headings are written in red throughout. At the end of the copy is found the following note dated A.H. 1096.

حسب الفرموده سیادت و نجابت پناه صدر جهان الحسیني الموسوي الشهرستاني الاصفهاني سلمه الله و ابقاه سنه ۱۰۹۶ *

The note is followed by a seal of Muẓaffar Ḥusayn with the inscription :

'بر اعدای دین شد مظفر حسین'

A note on the fly-leaf at the beginning records the price of the MS. as Rs. 140.

No. 53.

foll. 64 ; lines 23 ; size $13\frac{3}{4} \times 9\frac{1}{4}$; $10\frac{3}{4} \times 1$.

THE SAME.

A very defective copy of the 'Âlam Ârâ containing only the first portion of the Muqaddimah and the latter part of the

first Ṣaḥîfah. After fol. 7^b there is a lacuna of 90 folios, corresponding to foll. 7 to 97 of the preceding copy.

Beginning as usual :—

چون نشر محامد کبریای الٰهي الخ •

Written in ordinary Ta'lîq within gold and coloured-ruled borders with an illuminated head-piece.

A note on the fly-leaf at the beginning says that the transcription of this copy was finished in Kashmîr in the 10th year of the reign of عالمگیر صاحبقران ثاني, most probably meaning 'Âlamgîr (A H. 1069-1119), the son of the Ṣâḥibqirân-i-Ṣânî (Shâh Jahân). For another copy, dated Kashmîr, A.H. 1074, written by the scribe of this copy, see No. 56.

No. 54.

foll. 380 ; lines 23 ; size $13\frac{1}{2} \times 9\frac{1}{4}$; $10\frac{3}{4} \times 6\frac{1}{4}$.

THE SAME.

The second Ṣaḥîfah of the 'Âlam Arâ containing the history of the first thirty years of Shâh 'Abbâs's reign.

Beginning :—

صحیفهٔ دوم از تاریخ عالم آرای عباسي عنوان صحیفهٔ سلطنت و عالم آرائي •

Written in ordinary Ta'lîq by the scribe of the preceding copy within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

No. 55.

foll. 194; lines 18; size $12\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

The Maqṣad-i-Ṣânî of the 'Âlam Ârâ containing the history of the last thirteen years of 'Abbâs's reign.

Beginning :—

بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نیایش جهان آفرین •

Written in a careless Ta'lîq. The original folios have been mounted on new margins.

The MS. is wormed throughout.

Not dated, apparently 18th century.

No. 56.

foll. 97; lines 23; size $13\frac{1}{2} \times 9\frac{1}{4}$; $10\frac{3}{4} \times 6\frac{1}{4}$.

THE SAME.

Another copy of the same Maqṣad. Written in ordinary Ta'lîq by the scribe of the copy No. 53 within gold and coloured ruled borders with an illuminated head-piece.

A note at the end says that the transcription of the copy was finished in Kashmîr, in Jumadâ II, A.H. 1074.

No. 57.

foll. 135; lines 19; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

تاريخ طاهر وحيد

TÂRÎKH-I-ṬÂHIR WAḤÎD.

A defective copy of the history of Shâh 'Abbâs II of Persia (A.H. 1052-1077 = A.D. 1642-1666), from his birth to the fifteenth or sixteenth year of his reign, by the well-known poet and historiographer Mirzâ Muḥammad Ṭâhir Waḥîd bin Mirzâ Ḥusayn Khân Qazwînî مرزا محمد طاهر وحيد بن مرزا حسين خان قزويني d., according to Ethé, Ind. Office Lib. No. 555, A.H. 1110 = A.D. 1698.

Beginning :—

* نيايش خالقی را سزا ست که زبان محمدت سگال را الخ

The question of the real extent of this history is still open to discussion. In a copy mentioned by Dr. Dorn, St. Petersburg Catal., p. 292, the account is brought down to A.H. 1074. Ethé, Bodl. No. 301, concludes with A.H. 1064. In Rieu, British Museum Add. 11,632, the account is brought down to A.H. 1066. The present copy is a defective one, and most of the headings towards the end are omitted.

The author does not give any distinct title to the work, and it is known as تاريخ جديد و عباس نامه و تاريخ شاه عباس ثاني. The present copy is endorsed as اساس الاقتباس في احوال شاه عباس.

This copy breaks off with the following words :—

که اصول و فروع آن تمامي از سنگهاى تراشيده صورت انجام يافته بود
بى آنكه شكستي بارکان .....

Written in a clear Indian Ta'lîq.
Not dated, apparently 18th century.

Two seals, one of جلال الدوله dated A.H. 1204, and another of زين العابدين dated A.H. 1208, are found on the fly-leaf at the beginning.

The last folio is wormed in many places.

(9) History of Herat.

No. 58.

foll. 275; lines 25; size $12\frac{3}{4} \times 9$; $9\frac{1}{2} \times 6\frac{1}{2}$.

تاريخ هراة

TÂRÎKH-I-HARÂT.

This unique and exceedingly valuable work, of which no other copy seems to be extant, is no doubt the most valuable possession of this library. It gives, on an elaborate scale, an accurate account of the city of Herat and the Malik kings of the Kurt race who ruled there, and treats of all the important events of historical interest which took place there between the years A.H. 618-721 = A.D. 1221-1321. Mu'în Asfizârî, the author of the Raudât-ul-Jannât (a popular history of Herat, composed A.H. 897 = A.D. 1491), who quotes this work as one of his sources, not only freely borrows from it, but bases his entire account of the aforesaid period exclusively on it. For full particulars of the work see my "Notes on a unique history of Herat, discovered in the Bûhâr collection of MSS. in the Imperial Library," published in the Journal of the Asiatic Society of Bengal (New Series), Vol XII, No. 4 (1916).

Beginning :—

حمد بيحد و سپاس بيقياس مر حضرت جلال خداوندیرا الخ *

The author who calls himself in the preface Sayf ibn Muḥammad bin Ya'qûb-ul-Harawî سيف ابن محمد بن يعقوب الهروي but later on simply Sayfî, says that after composing the ethical work Majmû'ah-i-Giyâṣî, which he dedicated to his patron Malik Ġiyâṣ-ud-Dîn Kurt, the fourth king of Herat of the Kurt race, who

reigned from A.H. 708-729 = A.D. 1308-1328, he was ordered by the said king to write a history of the events which took place in Herat after Chingîz Khân's death (A.H. 624 = A.D. 1226) down to his own time. Hence the composition.

This part of the work comprises 136 dikrs or chapters, fully enumerated in the beginning, foll. 3^b-9^a; but from the preface we learn that the author divided the entire work into 400 dikrs. We are further given to understand in the concluding lines that the present volume is the first daftar and that, if chance favours, he (the author) would write the second. It seems quite probable that the author did not live to fulfil his promise.

Of the 136 chapters comprised in this volume, the first (fol. 9^a) is devoted to the account of the foundation of Herat and the second (fol. 16^a) to the pre-eminence of Herat, based on those traditions of the prophet which refer to this city. The history itself opens with the third chapter (fol. 17^b) relating to the expedition sent by Chingîz Khân under Tûlî Khân against Khurâsân in A.H. 618 = A.D. 1221 and the general massacre of the inhabitants. In Chapters IV-XI (foll. 19^a-33^a) the author gives a vivid account of the sanguinary expeditions of the Mongols against Merv. Nîshâpûr and Herat and the ravages wrought by them. In concluding the eleventh chapter the author observes that after the destruction of Herat as there were only 16 survivors whom he enumerates by name (fol. 29^b) and as the city remained in a desolated condition for 16 years, viz. A.H. 619-634 = A.D. 1222-1236, and no king or governor came forward to rebuild it, he has given a summary account of these years (under Chapters IV-XI). He has, however, dealt elaborately with the history of the remaining period, narrating the events year by year. Chapters XII-XX (foll. 33^b-48^a) treat of the history of the rulers and governors who ruled in Herat from A.H. 634-642 = A.D. 1236-1244, before the Maliks of Herat of the Kurt race of Ghor.

The remaining chapters are devoted to the history of the first four kings of Herat of the Kurt race covering the period A.H. 643-721 = A.D. 1245-1321. The history ends with an account of the expedition sent against غزنی by Malik Ġiyâṣ-ud-Dîn's son Malik Shams-ud-Dîn in A.H. 721, the year in which the former went on a pilgrimage to Mecca leaving Malik Shams-ud-Dîn in charge of the government.

A note on fol. 1^a in the handwriting of Muḥammad Ṭâhir Âshnâ, entitled 'Inayat Khân, the learned historian and librarian of Emperor Shâh Jahân, adds further interest and value to the copy. In this note 'Inâyat Khân says that this copy of the history of the Maliks of Herat, belonging to his deceased father (Ẓafar Khân, the governor of Kashmîr), reached Kashmîr from Lahore at the end of Ramaḍân, A.H. 1074. The note runs thus:—

هو

تاریخ ملکان هراة بابت اموال والد مرحوم سلخ رمضان المبارک سنه ۱۰۷۴ از لاهور بکشمیر رسید و داخل عاریتخانه کردید حرره عنایت خان ظفر خان عفي عنهما *

قیمت پنج مهر

In another place on the same page the price of the MS. is written thus :—

قیمت عـــه مهر

The same folio contanis an illuminated but faded star and several seals, of which only one, bearing the inscription علیقلیخان مرید عالمگیر بادشاه غازي, is legible.

Written in a beautiful, bold and clear Naskh on good thick paper with the headings in red throughout the copy.

The MS. is not dated, but the nature of the handwriting and the general appearance of the copy tend to suggest that it was transcribed during the lifetime of the author or immediately after his death.

The MS. is worm-eaten, mutilated and loosened from the original binding, but fortunately no folio seems to be missing.

(10) History of Europe.

No. 59.

foll. 274; lines 17; size 10×6; $7\frac{1}{4} \times 4$.

تنقیح الاخبار

TANQÎḤ-UL-AKḤBÂR.

The full title of the work, as given in the preface, is تنقیح الاخبار في آثار الادوار. The present volume, which is the seventh, and which seems to be a portion of a general history of the world, deals with the history of Europe from the earliest times down to the 19th century. The last date found here is A.D. 1796.

Beginning :—

هزاران سپاس ایزد توانا را ست که انسان ضعیف البنیان *

In a short preface the author, whose name is not mentioned anywhere, says that after finishing the history of Africa and Egypt he wrote the seventh volume of the تنقیح الاخبار في آثار الادوار con-

taining the history of فرنگ and روم (Europe). It begins with the history of Greece and ends with that of Russia. A work on general history, bearing the title تنقيح الاخبار and composed, A.H. 1125 = A.D. 1713, is noticed in Ethé, Ind. Office Lib. Nos. 127-128.

Written in ordinary Ta'lîq within coloured-ruled borders. Not dated, apparently 19th century.

The words بخط مصنف, on the fly-leaf at the beginning, suggest that the MS. is an autograph copy of the author.

A seal at the beginning (not legible) is dated A.H. 1255.

(11) Indian Histories.

(a) General History of India.

No. 60.

foll. 579; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $10\frac{1}{4} \times 5\frac{1}{2}$.

طبقات اكبري

ṬABAQÂT-I-AKBARÎ.

A general history of India from the time of Subuktigîn, A.H. 367 = A.D. 977, to the end of the 38th year of Akbar's reign, A.H. 1002 = A.D. 1593, composed by Niẓâm-ud-Dîn Aḥmad bin Muḥammad Muqîm of Herat نظام الدين احمد بن محمد مقيم هروي who died A.H. 1003 = A.D. 1594.

Beginning:—

سپاس رفعت اساس بادشاه حقيقي را سزد كه حل و عقد نظام عالم و ضبط و ربط بني آدم النخ *

The work is divided into a Muqaddimah, nine Ṭabaqât, and a Khâtimah.

Contents:—

Muqaddimah.—History of the Ġaznawis, fol 3^a.
Ṭabaqah I.—Sulṭâns of Dihlî from Mu'izz-ud-Dîn Ġûrî to Akbar, fol. 18^b.
Ṭabaqah II.—Kings of the Deccan, fol. 394^a.
Ṭabaqah III.—Kings of Gujarât, fol. 433^a.
The fourth Ṭabaqah dealing with the history of the kings of Mâlwah is placed after the fifth Ṭabaqah, on fol. 483^a.

Ṭabaqah V.—Kings of Bengal, fol. 478^a.
The sixth Ṭabaqah, dealing with the history of the Sharqî kings of Jaunpûr, is wanting.
Ṭabaqah VII.—Rulers of Kashmîr, fol. 520^a.
Ṭabaqah VIII.—Rulers of Sind, fol 560^a.
Ṭabaqah IX.—Rulers of Multân, fol 566^b.
The Khâtimah, dealing with a short geographical sketch of the Indian Empire, is wanting.

The work is being edited and translated in the Bibliotheca Indica Series.

The MS. is written in a clear bold Nasta'lîq, within gold and coloured ruled borders. Fol. 2^a is profusely illuminated.

The following folios, written in ordinary Ta'lîq, have been supplied in a later hand: 1, 9-16, 21-22, 80-81, 84, 90, 97, 104, 115, (upper part of) 136, (lower corner of) 144, 153-154, 157-158, 208-227, 231-232, 239-240, 244, 251-252, 259-268, 271, 277-286, (lower part of) 302, (upper corners of) 319-326, 336, 341, 344-347, 391-394, 405, 408, 412, 417-420, 429-436, 445, 449-466, 468, 495-498, 530, 549-560, 565, 568, 572, 577-579.

Dated 15th Ḏulqa'ad, the 23rd year of Shâh 'Âlam's reign.

(b) Sulṭâns of Dihlî.

No. 61.

foll. 181; lines 27; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

تاريخ فيروز شاهي

TÂRÎKH-I-FÎRÛZSHÂHÎ.

A very good copy of Ḍiyâ-i-Baranî's ضياء برني well-known history of the kings of Dihlî from the accession of Ġiyâṯ-ud-Dîn Balban, A.H. 664 = A.D. 1266 to the sixth year of Fîrûz Shâh's reign, A.H. 758 = A.D. 1357. Edited in the Bibl. Ind. Calcutta, 1860-1862.

An old copy of the work exists in the Government collection in the custody of the Asiatic Society of Bengal.

The work begins as usual after four lines in which the title of the book and the names of the kings dealt in the work are given:—

تاريخ فيروز شاهي از تاليف ضياء برني - درين تاريخ اخبار هشت بادشاهي كه در تختگاه دهلي جهانداري كرده اند ..... سلطان غياث الدين

بلبن ..... سلطان العصر و الزمان ابو المظفر فیروز شاه ..... حمد و ثناء مر خدایرا که اخبار و آثار انبیاء *

Contents :—

Sulṭân Ġiyâṣ-ud-Dîn Balban, fol. 4^a; Sulṭân Mui'zz-ud-Dîn Kayqubâd, fol. 37^b; Sulṭân Jalâl-ud-Dîn Fîrûz Khiljî, fol 53^a; Sulṭân 'Alâ ud-Dîn Khiljî, fol. 58^b; Sulṭân Quṭb-ud-Dîn, fol. 118^a; Sulṭân Ġiyâṣ-ud-Dîn Tuġluq Shâh, fol. 132^a; Sulṭân Muḥammad bin Tuġluq, fol 139^b; Fîrûz Shâh, fol. 159^a.

The account of each king, except the first, the second and the last, is preceded by a detailed index.

There is a lacuna after fol. 1^b.

This beautiful copy is written in a fine Nasta'lîq within gold-ruled and coloured borders with the headings written in red.

Not dated, apparently 16th century.

No. 62.

foll. 198; lines 13; size $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 5$.

تاریخ سلاطین افاغنه

TÂRÎKH-I-SALÂṬÎN-I-AFÂĠANAH.

A history of the Lodi and Sûr dynasties composed, as stated in the preface, at the request of Dâ'ûd Shâh, (A.H. 980-984 = A.D. 1572-1576), the youngest son of Sulaymân Khân Qarrânî, king of Bihâr and Bengal (A.H. 971-980 = A.D. 1563-1572), by Aḥmad Yâdgâr.

Beginning :—

شکر و سپاس واجب الوجودی را سزا ست که جلال صفات جمالش *

A copy of the work is preserved in the Asiatic Society of Bengal.

The work comprises the following reigns :—

Bahlûl Lodi, fol. 3^a; Sikandar Lodî, fol. 23^a; Ibrâhîm Lodî, fol. 46^a; Shîr Shâh, fol. 106^b; Islâm Shâh, fol 139^b; Muḥammad Shâh 'Âdil, fol. 159^b.

It concludes with an account of the defeat, capture and execution of Hîmû in A.H. 964.

Written in Nîm-shikastah.

Not dated, a modern copy, apparently copied in the 19th century.

Scribe :—عبد الرحمن.

(c) History of the Timurides in India.

No. 63.

foll. 174; lines 21; size $14\frac{1}{4} \times 9\frac{1}{2}$; 10×6.

اکبر نامه

AKBAR NÂMAH.

The first part of the first book of Abul Faḍl's ابو الفضل (d. A.H. 1011 = A.D. 1602) famous Akbar Nâmah, or the history of Akbar. The entire work, completed A.H. 1004 = A.D. 1596 and continued till A.H 1010 = A.D. 1601, is divided into three volumes. The first, divided into two parts, contains the history of Akbar's ancestors and of his own reign to the end of the seventeenth year; the second, from the beginning of the eighteenth year to the end of the forty-sixth year. For the third volume see No. 65 below.

The present MS., which is the first part of the first book, comprises the history of Akbar's ancestors to the death of Humâyûn, A.H. 963 = A.D. 1556.

It begins thus:—

* الله اکبر این چه دریافتیست ژرف الخ

The text has been edited in the Bibl. Ind. Lithographed at Lucknow, A.H. 1284.

Written in a clear Nasta'lîq with a profusely illuminated headpiece and a double-page 'Unwân.

Spaces for headings are left blank on foll. 157^a and 173^a.

Not dated, apparently 17th century.

No. 64.

foll. 193; lines and size same as above.

THE SAME.

The second part of the first book of the Akbar Nâmah, containing the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Beginning:—

* سلسلهٔ انتظام کارگاه آفرینش الخ

The Khâtimâh of the first book begins on fol. 187^b.

The MS. is defective towards the end and breaks off with the words تا بدیگران چه رسد.

Written in the same hand by the scribe of the preceding copy within gold and coloured ruled borders with a profusely illuminated head-piece and a double-page 'Unwân.

No. 65.

foll. 298; lines 23; size $19\frac{1}{4} \times 11\frac{1}{2}$; $14 \times 8\frac{1}{4}$.

آئين اكبري

Â'ÎN-I-AKBARÎ.

The third book of the Akbar Nâmah containing a detailed statistical account of India and the Institutes of Akbar, by the same Abul Faḍl. The work has been edited in the Bibl. Ind. (Calcutta, 1877) by H. Blochmann whose excellent translation of the work was published in the same series in 1873. An abridged paraphrase of the work was published by Francis Gladwin in three vols., Cal. 1783-1786; reprinted in two vols., London, 1800.

Beginning:—

ای همه در پرده نهان راز تو * ای همه در پرده نهان راز تو

This interesting copy contains valuable notes on the margins. Written in bold Nasta'lîq within gold and coloured-ruled borders with the headings written in red. The copy contains three illuminated 'Unwâns found respectively on foll. 1^b, 138^b and 228^b.

Not dated, apparently 19th century.

A seal of راجه پرسن نراين ديب, dated A.H. 1301, is fixed on the fly-leaf at the beginning.

No. 66.

foll. 285; lines 20; size 12×7; $10\frac{1}{2} \times 6$.

اقبالنامهٔ جهانگيري

IQBÂL NÂMAH-I-JAHÂNGÎRÎ.

A copy of the scarce second volume of the Iqbâl Nâmah, containing a full history of Akbar from his accession to his death, abridged from Abul Faḍl's Akbar Nâmah and its continuation, by Muḥammad Sharîf, generally known as Mu'tamad Khân محمد شريف معروف بمعتمد خان (d. A.H. 1049 = A.D. 1639), who completed it in Kashmîr, A.H. 1029 = A.D. 1620.

Beginning:—

اورنگ جهانگيري و جهانباني و افسر اقبال و كامراني

The volume ends with an enumeration of the children of Akbar.

There are two colophons at the end of this copy. The first dated, Akbarâbâd, Sunday, the 23rd of Muḥarram, A H. 1069, the 33rd year (probably a mistake for 37th year) of Shâh Jahân's reign.

The second dated the 8th year of Farrukh Siyar's reign (A.H. 1124-1131) says that the transcription was completed at midday in the midst of the battle between Farrukh Siyar and the Sayyid brothers.

The second colophon seems to give the correct date of the transcription of this copy and it is probable that the first colophon belongs to the copy from which this MS. was copied.

Written in Nîm-shikastah and ordinary Ta'lîq by four scribes, viz., بهوجراج, صاحب رای, جواهر مل and لعل موتي. A seal of بهوجراج is found at the end of the copy.

The headings are written in red.

No. 67.

foll. 275; lines 15; size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

جهانگیر نامه

JAHÂNGÎR NÂMAH.

The amplified redaction of the spurious memoirs of Jahângîr, on which Major Price's translation, "Memoirs of the emperor Jahangueir, written by himself," is based. This copy exactly agrees with the one mentioned in Ethé, Ind. Office Lib. No. 310.

Beginning :—

ای نام تو سر دفتر اسرار وجود *

After which the usual beginning appears thus in the third line : حمد بیغایت و شکر بی نهایت.

The title تزک جهانگیری, which is frequently given to these memoirs, appears in the colophon.

Written in a fair Nasta'lîq within coloured-ruled borders with an illuminated frontispiece.

Not dated, apparently 19th century.

No. 68.

foll. 108; lines 15-18; size 10×6; $8\frac{1}{4} \times 4$.

THE SAME.

Another copy of the spurious memoirs of Jahângîr, defective at both ends. It opens abruptly with the words :—

کیسه از زر تهي و کاسه ز نوت (sic)

This copy slightly differs from the preceding one. It contains the prologue of I'timâd-ud-Daulah to the Pand Nâmah, or moral precepts of Jahângîr (see Rieu, p. 254^b) after which the text agrees, excepting a few verses, with that of the preceding copy. Like Rieu's copy, loc. cit., it concludes with an account of the colossal dragon in the jungle near Ajmere, followed by a Qaṣîdah which Jahângîr is said here to have composed in imitation of Khâqânî's well-known Qaṣîdah دل من پیر تعلیم است الخ.

The MS. written in a careless and bad Nîm-shikastah is full of clerical mistakes.

A note at the end says that although the copy has been compared, it is necessary that it should be re-written in a clear hand.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 69.

foll. 386; lines 17; size $11\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4$.

پادشاه نامه

PÂDISHÂH NÂMAH.

A history of the early life of Shâh Jahân and of the first ten years of his reign, i.e. from A.H. 1000-1047 = A.D. 1591-1637, by Muḥammad Amîn bin Abul Ḥusayn Qazwînî محمد امین بن ابو الحسین قزویني who was entrusted with the work by the emperor in A.H. 1045 = A.D. 1635.

Beginning :—

طراوت چمن الفاظ و تازگي گلشن معاني *

The work is divided into three sections, called Muqaddimah, Maqâlah and Khâtimah, as follows :—

I. Muqaddimah.—Containing the account of Shâh Jahân's birth, and the history of his predecessors and of his minority, fol. 9^b.

II. Maqâlah.—Account of his accession and history of the first ten years of his reign, fol. 98^a.

III. Khâtimah.—Biographical notice of the Shaykhs, learned men, physicians, and poets of Shâh Jahân's time, fol. 276^a.

Written in a fair Nasta'lîq within coloured-ruled borders. Spaces, probably for illustrations, have been left blank in several

places. The first folio is hopelessly damaged, and several folios towards the end are badly wormed.

Dated A.H. 1228.

No. 70.

foll. 277; lines 19 (but on fol. 67^a, 15); size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

قَرْنِيَّهٔ شاهجهان بادشاه

QARNÎYAH-I-SHÂH JAHÂN BÂDSHÂH.

Another history of Shâh Jahân's reign, by Muḥammad Ṭâhir, poetically surnamed Âshnâ محمد طاهر متخلص به آشنا (d. A.H. 1077 = A.D. 1666), composed in A.H. 1068 = A.D. 1658. The present MS. contains only the history of the last ten years of the emperor's reign. The history of the first two decades is wanting.

The copy begins abruptly with an account of the 21st year (A.H. 1057 = A.D. 1647) of the reign, on fol. 10^b.

وقايع سال بيست و يكم جلوس اشرف روز پنجشنبه غره جمادى الثانيه

هزار و پنجاه و هفت سال بيست و يكم جلوس اشرف بمباركي آغاز شد *

The first nine folios, written in a different hand (clear bold Nasta'lîq), contain a detailed autobiography of the author.

Muḥammad Ṭâhir's history is generally known by the name of Shâh Jahân Nâmah. It is also called ملخص on account of its being abridged from the Pâdishâh Nâmah (noticed above). This portion of the work (the present volume) is called by the author (fol. 4^a) قرنيه. Foll. 248^a-253^b is a repetition of the first nine folios.

Written in a learned Naskh with the headings in red. Marginal notes and corrections are numerous towards the end of the copy

The MS. is worm-eaten in many places.

Not dated, apparently 17th century.

Nos. 71—73. (Missing).

The three volumes of the 'Amal-i-Ṣâliḥ, a detailed history of Shâh Jahân from his birth to his death, composed by Muḥammad Ṣâliḥ Kanbûh محمد صالح كنبوه, are missing. The volumes were lent to Sayyid 'Abd-ul-Wâriṣ ul-Mûsawî of Bûhâr on the 12th of June, 1911, and were never returned.

No. 74.

foll. 58+339; lines 19; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

احوال شاهزادگي شاه جهان و بادشاه نامه دفتر اول

AḤWÂL-I-SḤÂHZÂDIGÎ-I-SḤÂH JAHÂN WA PÂDISḤÂH NÂMAH DAFTAR-I-AWWAL.

This MS. consists of two works both of which relate to the history of Shâh Jahân.

I. Foll. 1-58. History of Shâh Jahân from his birth, A.H. 1000 = A.D. 1047, to his accession, A.H. 1037 = A.D. 1627, exactly agreeing with the copy mentioned in Rieu Supplement No. 76, II.

Like Rieu's copy it begins without any preface, with the same heading, viz. ذكر سطوع نير جاه و جلال. It also bears several endorsements in which the work is said to be the composition of Mu'tamid Khân معتمد خان the author of the اقبالنامهٔ جهانگيري. The history begins with the birth of Shâh Jahân and ends with his arrival at Âgrah in A.H. 1037.

A detailed index of the contents occupies about nine pages at the beginning of the copy.

II. Foll. 1-339. The first of the two volumes of 'Abd-ul-Ḥamîd Lâhûrî's عبد الحميد لاهوري (d. A.H. 1065 = A.D. 1655) history of Shâh Jahân, containing the account of the first ten years of his reign, A.H. 1037-1047 = A.D. 1627-1638.

Beginning :—

نگارين كلامى كه گذارش آن دامن سامعه را جواهر آگين كند *

The Introduction on the ancestors of Shâh Jahân begins with Tîmûr, on fol. 18^a; Bâbur, fol. 20^a; Humâyûn, fol. 26^a; Akbar fol. 27^a; Jahângîr, fol. 28^a. Shâh Jahân's accession, fol. 33^b; the second year, fol. 103^b; the third, fol. 120^a; the fourth, fol. 138^b; the fifth, fol. 167^b; the sixth, fol. 182^a; the seventh, fol. 218^b; the eighth, fol. 241^a; the ninth, fol. 261^b; the tenth, fol. 298^a. The history is followed by an account of the Manṣabdârs (fol. 322^b), Shaykhs (fol. 330^b), learned men (fol. 334^a), Physicians (fol. 336^a), Poets (fol. 337^b), of Shâh Jahân's time.

'Abd-ul-Ḥamîd's second volume of the work comprising the years A.H. 1047-1057 = A.D. 1638-1647 is wanting.

The first two volumes of the Pâdishâh Nâmah have been edited in the Biblioth. Ind. Calcutta, Vol. I, 1867; Vol. II, 1868.

A note on the fly-leaf says that this copy was transcribed by Munshî Ġulâm Ḥusayn Khân Jaunpûrî Ṭabâṭabâ'î, the author of the well-known work Siyar-ul-Mutaakhkhirîn بخط منشي غلام حسين خان جونپوري طباطبائي مصنف سير المتاخرين.

The MS. is worm-eaten throughout and the thick patches pasted here and there render it illegible in many places.

The headings are written in red.

Written in fair Nasta'lîq within coloured-ruled borders.

Dated, Benares, the 6th of Dulqa'd, A.H. 1235 = 6th August, 1820.

No. 75.

foll. 228; lines 19; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

The third volume of the Pâdishâh Nâmah, supplied, after 'Abd-ul-Ḥamîd's death, by Muḥammad Wâriṣ محمد وارث (killed A.H. 1091 = A.D. 1680) and comprising the history of the last ten years of Shâh Jahân's reign, A.H. 1057-1067 = A.D. 1647-1657.

Beginning :—

بر سر نامه دبیر قلم * انچه کند بهر تیمن رقم

A detailed index of the contents occupies nine folios at the beginning of the copy.

A note says that this copy, like the preceding, is due to the handwriting of the same Ġulâm Ḥusayn Khân.

Dated, Benares, the 3rd of Dul-ḥijjah, A.H. 1235 = 10th October, 1820.

Written in the same hand as the preceding copy.

No. 76.

foll. 346; lines 14; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

ماثر عالمگيري

MA'ÂṢIR-I-'ÂLAMGÎRÎ.

A very valuable copy of the Ma'âṣir-i-'Âlamgîrî, written only two years after the author's death. The work, containing the history of the full reign of Aurangzîb (A.H. 1067-1118 = A.D. 1656-1706), was composed by Muḥammad Sâqî Musta'id Khân محمد ساقي مستعد خان (d. A.H. 1136 = A.D. 1724) in A.H. 1122 = A.D. 1710.

The first folio, supplied in a later hand, opens thus with an unusual beginning :—

مآثر عالمگيري كه هردو جهان در طلب آفتاب ذاتش بسان ذره ايست
و سلاطين ذوى الاقتدار را بآرايش دولت سراى ترويج دين اسلام الخ *

The first line on fol. 2^a corresponds with line 11, p. 1, of the Bibliotheca Indica edition.

The work consists of two unequal parts. The first, which contains the history of the first ten years of Aurangzîb's reign and is a mere abridgment of Muḥammad Kâẓim's (d. A.H. 1092 = A.D 1681) history of the same period, comprises foll. 1-40. The second part is Muḥammad Sâqî's own composition and contains the history of the last forty years of the emperor's reign.

The work has been edited in the Bibliotheca Indica (Calcutta, 1870-71).

This valuable and splendid copy is written in a beautiful clear Nasta'lîq on gold-sprinkled papers within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân. The headings are written in red throughout. Useful marginal notes, written in the same hand as the copy itself, are occasionally found.

The colophon, dated A.H. 1138, runs thus :—

حسب الارشاد خان عاليشان اميدگاه بيكسان سلمه المنان بتاريخ نوزدهم
ربيع الثاني مطابق سنه يكهزار و يكصد وسي و هشت هجري فقير حقير محمد
افضل حسيني غفر الله ذنوبه و ستر عيوبه باتمام رسانيد *

The seals and 'Arḍ-dîdahs on the fly-leaf have been effaced or disfigured by some mischievous hand.

No. 77.

foll. 412; lines 15; size $11\frac{1}{4} \times 7\frac{1}{2}$; 9×5.

تذكرة السلاطين چغتا

TAḌKIRAT-US-SALÂṬÎN CHAGATÂ.

A history of the house of Tîmûr, more especially of its Indian branch, by Muḥammad Hâdî Kâmwar Khân محمد هادي كامور خان who commenced it after completing in A.H. 1132 = A.D. 1720 his general history of India, the Haft Gulshan.

Beginning :—

چون صفحهٔ كاغذ بياراستم و خامهٔ دو زبان برداشتم الخ *

The present MS., containing the first of the two volumes of the work, begins with an account of the origin of the Turks, after which the author deals with the history of Chingîz Khân, Tîmûr, Shâh Rukh, Ulug Beg, 'Abd-ul-Latîf and his successors to the death of Sultân Husayn; the rise of the Safawîs; Bâbur, Humâyûn, Akbar and Jahângîr The volume closes with an account of Jahângîr's death in A.H. 1036 = A.D. 1626.

Spaces for headings are left blank throughout.

The first and the last three folios are very much damaged. Some folios at the beginning are worm-eaten in several places. The copy is detached from the original binding.

Written in ordinary Indian Ta'lîq.

Not dated, apparently, 19th century.

No. 78.

foll. 397; lines 17; size $10\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

THE SAME.

A good and neatly written copy of the very scarce *second volume* of the same Muhammad Hâdî Kâmwar Khân's تذكرهٔ السلاطين چغتا comprising the history from the accession of Shâh Jahân, A.H. 1037 = A.D. 1627, down to the sixth year of Muhammad Shâh's reign, A.H. 1136 = A.D. 1723.

Beginning:—

بر ارباب خبرت مخفي و محتجب نماند كه چون خداوند ازل و ابد الخ *

Contents:—

Shâh Jahân, fol. 1^{b}p. Aurangzîb, fol. 75^{b}p. Death of Aurangzîb, fol. 111^b. Contest between the sons of Aurangzîb and reign of Shâh 'Âlam, fol. 228^b. Death of Shâh 'Âlam and reign of Jahândâr Shâh, fol. 295^b. Reign of Farrukh Siyar, fol. 306^b. Rafî'-ud-Darajât, fol. 351^b. Rafî'-ud-Daulah, fol. 355^b. Muhammad Shâh, fol. 360^a.

A very good and complete copy of the two volumes, dated A.H. 1154, is preserved in the Bankipur Library.

Pencil marks, with occasional marginal notes, by H. Blochmann, who has given on the fly-leaf an index of the contents, are found throughout the copy. On fol. 1^b we find the following endorsement in his handwriting:—

Tazkiratus Salâtîn
(Shâh Jahân up to the beginning of Muḥammad Shâh's reign).
(The first portion not copied).

(Sd.) J. H. Blochmann.
1870.

The above facts strongly suggest that this MS. was wholly revised by H. Blochmann, for whom it was most probably copied. It is to be noticed that the date of his signature and that of the transcription of the copy اول ماه ستمبر سنه ۱۸۷۰ع is also the same.

Written in ordinary but distinct Indian Talîq with the headings in red.

No. 79.

foll. 39; lines 14-20; size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 3\frac{3}{4}$.

تاريخ شاهنشاهي

TÂRÎKH-I-SHÂHINSHÂHÎ.

A very beautiful copy of the history of the events that followed the death of Aurangzîb (A H. 1118 = A.D. 1707) down to the beginning of the reign of Farrukh Siyar (A H. 1124-1131 = A.D. 1713-1719), in narrating which the author displays excessive partisanship for the two Sayyid brothers Ḥusay 'Alî Khân and 'Abd Ullah Khân, to whose military operations he gives undue prominence. The author who calls himself (fol. 3b) خواجه محمد خليل Khwâjah Muḥammad Khalîl took an active share in most of the military events of the period which he records.

Beginning :—

الحمد لله و الصلوة على رسول الله ..... و آنين سادات تمكين الخ *

The author does not choose any title for the work but in an endorsement on a fly-leaf at the beginning it is called تاريخ شاهنشاهي.

Written in beautiful Shikastah on gilt ground within gold and coloured-ruled borders with an illuminated frontispiece. The first sixteen folios are written diagonally.

The original folios are mounted on new margins.

Not dated, apparently 18th century.

(d) Local Histories of India.

(i) KASHMÎR.

No. 80.

foll. 149; lines 12-20; size $8 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{3}{4}$.

تاريخ كشمير

TÂRÎKH-I-KASHMÎR.

A history of Kashmîr from the earliest times to A.H. 1122 = A.D. 1710, the year in which it was completed, based on the original Sanskrit work, the Râjatarangînî of Kalhanâ, who wrote it in A.D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); by Narâyan Kûl, poetically surnamed 'Âjiz المتخلص بعاجز نراين كول a Hindû Brahman of Kashmîr.

Beginning:—

* سپاس بيرون از مقياس قياس سزاوار جناب پادشاهی

The MS. is incomplete and worm-eaten in many places. The first line of foll. 32^a-63^b is partly illegible on account of a big worm hole.

Written in Nasta'lîq, apparently in the present century.

No. 81.

foll. 248; lines 15; size $9\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

واقعات كشمير

WÂQI'ÂT-I-KASHMÎR.

Another history of Kashmîr from the oldest times down to A.H. 1160 = A.D. 1747, by Muḥammad A'ẓam, son of Khayr-uz-Zamân Khân, محمد اعظم بن خير الزمان خان (see fol. 4^a, l. 1).

Beginning:—

* زينت صفحات دفتر ابداع و ايجاد و نزهت طبقات الخ

The title of the work forms a chronogram for the year A.H. 1148 = A.D. 1735 in which the author commenced this work, but he did not finish it before A.H. 1160 = A.D. 1747. It is dedicated to the emperor Nâṣir-ud-Dîn Muḥammad Shâh (A.H. 1131-1161 = A.D. 1718-1748). Besides the historical details of the country, it

contains very valuable biographical notices and extracts from the writings of the eminent Shaykhs, 'Ulamâ, and poets of Kashmîr.

The work is divided into a Muqaddimah, three Qisms, and a Khâtimah, as follows:—

Muqaddimah.—Geographical description of Kashmîr, fol. 4^b.
Qism I.—Hindû Râjahs, fol. 10^a.
Qism II.—Muhammadan rulers, fol 35^a.
Qism III.—Muġal emperors, from Akbar to Muḥammad Shâh, fol. 123^b.
Khâtimah.—Curiosities of Kashmîr, fol 240^a.

Written in fair Nasta'lîq within gold and coloured-ruled borders. The MS. is in a damaged condition and is detached from the original binding. In several places the headings are wanting.

Not dated, apparently 19th century.

(ii) Bengal.

No. 82.

foll. 204; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

رياض السلاطين

RIYÂḌ-US-SALÂṬÎN.

A special history of Bengal from the earliest times down to the conquest of that Province by the British, by Ġulâm Ḥusayn, poetically surnamed Salîm غلام حسين المتخلص به سليم (d. A.H. 1233 = A.D. 1817), who commenced the work in A.H. 1200 = A.D. 1786 and finished in the span of two years.

Beginning:—

جهان جهان حمد سزاوار بارگاه جهان آفرينى است الخ •

The work is divided into four books (Raudahs) preceded by an Introduction which comprises the geography of Bengal with the connected accounts of its early Râjahs. The contents are fully stated on the last three folios of the copy.

It has been published in the Bibl. Ind. Series, Calcutta, 1891. An excellent translation of the work with valuable notes, by Maulawî 'Abd-us-Salâm, was published, Calcutta, 1902.

Written in good Indian Nasta'lîq within black-ruled borders with the headings in red. The MS. was transcribed by Irâdat 'Alî of Bûhâr in 1874 for the donor of this library.

II. BIOGRAPHY.

(1) Saints.

No. 83.

foll. 329; lines 21; size 10×6; $6\frac{3}{4} \times 3\frac{1}{2}$.

تذكرة الاوليا

TAḌKIRAT-UL-AULIYÂ.

An old and exceedingly valuable copy of Farîd-ud-Dîn 'Aṭṭâr's شيخ فريد الدين عطار (d. A.H. 627 = A.D. 1229) famous biographies of distinguished Ṣûfîs, who belong mostly to the first three centuries of the Hijrah.

Beginning :—

الحمد لله الجوّاد بافضل انواع النعماء المنان *

The present MS. comprises both the first and the second part of the work. A very excellent edition of the work (in two parts), by Prof. R. A. Nicholson, appeared in London, 1905 and 1907 (Persian Historical Texts, Vols. III and V.). Lithographed in Lahore, 1889 and 1891, and Bombay, A.H. 1321.

A complete index of the text has been added to the copy in a later hand. Additions, written in the same hand which wrote the text, are occasionally found on the margin.

Written in a learned Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and a double-paged 'Unwân.

Not dated, apparently 10th century of the Hijrah.

No. 84.

foll. 352; lines 19; size 10×7; $6\frac{3}{4} \times 4$.

نَفَحَاتُ الْاُنْس

NAFAḤÂT-UL-UNS.

An old and very correct copy of the famous Ṣûfic biographical work, composed, A.H. 883 = A.D. 1478, by the celebrated Nûr-ud-Dîn 'Abd-ur-Raḥmân Jâmî نور الدين عبد الرحمن جامي who was born in Jâm, A.H. 817 = A.D. 1414 and died at Herat, A.H 898 = A.D 1492.

Beginning :—

الحمد لله الذي جعل مرائي قلوب اوليايه *

The Nafaḥât has been printed in Calcutta, 1859, with a biographical notice of the author, by W. Nassau Lees.

A complete index by the same hand which wrote the text, is given at the beginning of the copy. Additions and useful notes and explanations are occasionally found on the margin.

This valuable copy, written in learned Nasta'lîq hand within gold-ruled borders, is dated Monday, the 13th of Ṣafar, A.H. 954.

Scribe :—هندو بن مسكين علي استروشي.

The colophon is followed by a long note in which it is said that this copy belonging to Nawwâb Amîr-ud-Daulah Intiẓâm-ul-Mulk Ḥaydar Beg Khân Bahâdur Nuṣrat Jang, was collated and compared, 21st of Ramaḍân, A.H. 1200.

A seal of a certain noble (name illegible) of 'Âlamgîr's time is found on fol. 1^a.

A finely illuminated (but slightly faded) frontispiece contains the title of the work written in a beautiful Naskh hand :—هذا كتاب نفحات مولانا جامي.

No. 85.

foll. 247 ; lines 13 ; size $7\frac{1}{2} \times 5\frac{1}{2}$: $5\frac{1}{2} \times 2\frac{3}{4}$.

حاشيهٔ نفحات الانس

ḤÂSHIYAH-I-NAFAḤÂT-UL-UNS.

A commentary on the words of doubtful reading and the difficult passages of Jâmî's Nafaḥât, by 'Abd-ul-Ġafûr Lârî عبد الغفور لاري (d. A.H. 912 = A.D. 1506), the most eminent of Jâmî's disciples, who wrote it for Jâmî's son Ḍiyâ-ud-Dîn Yûsuf in A.H. 896 = A.D. 1490.

Beginning :—

سپاس و ستايش خدائی را كه آئينهٔ دل دوستان خود را جلوه گاه جمال النخ *

The first eight folios of the present MS. are written in a careless Ta'lîq, the rest in fair Indian Ta'lîq.

This copy, dated 10th Rabî' I, A.H. 1287, was written by Ḥasîb-ud-Dîn for the donor of this Library.

No. 86.

foll. 322; lines 17; size $10\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

رشحات عين الحيات

RASHAḤÂT-I-'AYN-UL-ḤAYÂT.

Notices on the great and renowned Shaykhs of the Naqshbandî order, and especially on Khwâjah Naṣîr-ud-Dîn 'Ubayd-Ullah, better known as Khwâjah Aḥrâr (d. A.H. 893 = A.D. 1490), compiled A.H. 909 = A.D. 1503 by 'Alî bin Ḥusayn-ul-Wâ'iẓ ul-Kâshifî, علي بن حسين الواعظ الكاشفي ملقب به صفي surnamed Ṣafî, who died in A.H. 939 = A.D. 1532.

Beginning :—

الحمد لمن رشح رشحات الحقائق و الحكم على قلوب العارفين بفيضه الاقدس الاقدم *

The work is divided into a Maqâlah, three Maqṣads, and a Khâtimah. Each Maqṣad is subdivided into three Faṣls.

Maqâlah on fol. 3^a. History of the different classes of the Naqshbandî Shaykhs with notices on their lives in chronological order.

Maqṣad I on fol. 177^b. Genealogy of Khwâjah Aḥrâr, his birth (A H. 806), early life, journeys, high qualities, virtues, etc.

Maqṣad II on fol. 211^a. Sayings, spiritual remarks, and illustrations which the author received from Khwâjah Aḥrâr's own mouth.

Maqṣad III on fol. 249^a. Miracles and wonderful deeds performed by Khwâjah Aḥrâr, with notices on the disciples by whom they were related.

Khâtimah on fol. 318^b. Khwâjah Aḥrâr's death, on Saturday the 29th of Rabî' I, A.H. 895 = 20th February, A.D. 1490 (not A.H. 893, as Rieu, p. 353, states), in his 89th year.

The text is followed by two blank folios after which a table of contents occupies three folios.

The colophon at the end says that the MS. was copied at the desire of Sayyid Ṣadr-ud-Dîn, 28th Jumâdâ I, A.H. 1286, by Mîr Irâdat 'Alî of Bûhâr. It is written in an elegant Nasta'lîq hand, with the headings in red.

Foll. 276-277 are detached from the original binding and foll. 2 and 3 (not numbered) are partly loosened.

No. 87.

pp. 447 (foll. 224); lines 17; size 13×8; 10×5.

جواهر فريدي
JAWÂHIR-I-FARÎDÎ.

A rare and very elaborate and detailed work on the lives, miracles and spiritual teachings of some of the renowned saints of the Chishtî order, compiled by 'Alî Aṣġar ibn Shaykh Maudûd ibn Shaykh Muḥammad Chishtî Bîdâlawî Fatḥpûrî علي اصغر ابن شيخ مودود ابن شيخ محمد چشتي بيدالوي فتحپوري. It was completed during the reign of Jahângîr, on the 3rd of Rabî' I, A.H. 1033 = A.D. 1623 (cf. p. 3).

Beginning:—

حمدی که منشیان بارگاه الوهیت بافصح لسان و احسن مقال سرایند مر ملکی را سزد الخ *

The work is divided into five chapters each subdivided into several sections:—

I. Biography of the Prophet Muḥammad—his wives, children and the early Khalîfs, on p. 4.

II. Khwâjah Mu'în-ud-Dîn Chishtî, Khwâjah Quṭb-ud-Dîn Bakhtiyâr Ûshî, Khwâjah Farîd-ud-Dîn Ganjshakar, Shaykh Najîb-ud-Dîn Mutawakkil with a detailed account of their children, wives, and renowned Khalîfahs and disciples, p. 162.

III. Zayn-ul-'Âbidîn Chishtî, his wives, children, etc., p. 390.

IV. On the anniversaries (عرس) of Muḥammad and some other prophets, the early Khalîfs and some companions of the prophet, of some of the ancestors of the author with an account of his father's installation to the Chishtî order, p. 415.

V. Children of Shaykh Sa'îd Ḥâjî (cousin of Khwâjah Farîd Ganjshakar) and those of Shaykh 'Abd Ullah Ġaffârî, better known as Shaykh-ul-Islâm, p. 434.

Written in careless Indian Ta'lîq by Sayyid Abul Ḥasan.

Dated 3rd Muḥarram A.H. 1314. Additions and marginal corrections are found throughout the copy. A note at the end says that the copy was corrected and compared by Maulawî Khâdim Ḥusayn and Sayyid Madîḥ-ur-Raḥmân of Bûhâr.

Two folios after p. 273 written in a bolder hand and bearing the same page mark 273 have been lately added.

No. 88.

foll. 72; lines 12-14; size $9\frac{3}{4} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3$.

مراة مداري

MIR'ÂT-I-MADÂRÎ.

A neat and correct copy of a very interesting and valuable work on the life of the popular Indian Saint Shâh Madâr, who, according to this work, was born in Syria, A.H. 715 = A.D. 1315 and died at Makanpûr (India) on Thursday, the 18th of Jumâda I, A.H. 840 = A.D. 1436, at the age of 125 years.

Beginning :—

الحمد لله الذي خلق الاشياء و هو عينها يعني شكر ميگويم من آن پروردگار عالميان را *

The author 'Abd-ur-Raḥmân Chishtî b. 'Abd-ur-Rasûl b. Qâsim b. Shâh Budh 'Abbâsî ul-'Alawî عبد الرحمن چشتي بن عبد الرسول بن قاسم بن شاه بده عباسي العلوي says that the original name of Shâh Madâr was Badî'-ud-Dîn. The name of Shâh Madâr's father given here is Abu'l Isḥâq Shâmî, and not 'Alî, a jew of Halab, as given in Rieu, i, p. 361. The author wrote this work close to the shrine of Shâh Madâr in Makanpûr, A.H. 1064 = A.D. 1653.

A copy of the work is mentioned in Rieu, *loc. cit.* and another is preserved in the Bankipur Library. From a note on fol. 1^a and another at the end in the handwriting of the donor it would appear that this copy was transcribed from the Bankipur Library copy and was subsequently corrected and compared with great care by Maulawî Ḥasîb-ud-Dîn and the donor himself.

A neat copy. Written in fair Indian Ta'lîq.

Dated, Sunday . . . . . Rabî' I. A.H. 1304.

The date of the month is omitted.

Scribe :—حسيب الدين احمد.

No. 89.

foll. 456; lines 17; Size $12\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 5$.

مراة الاسرار

MIR'ÂT-UL-ASRÂR.

A large collection of biographical notices on the holy Shaykhs who lived from the rise of Islamism to the author's time, by 'Abd-ur-Raḥmân, completed in A.H. 1065 = A.D. 1654.

Beginning :—

الحمد لله رب المشرق و المغرب فاينما *

Besides this work the author has left a detailed biographical account of Shâh Madâr, called Mir'ât-i-Madârî (see the preceding No. 88, a history of Sâlâr Mas'ûd Ġâzî, entitled Mir'ât-i-Mas'ûdî (see Elliot, Vol. II, p. 513), and translations of some gnostic poems from the Sanscrit (see Brit. Mus. Or. 1883).

The work is divided into a Muqaddimah and twenty-three Sections (Ṭabaqah). A very full index of the contents, with reference to pages, occupies foll. 13-16.

Written in ordinary Indian Ta'lîq with the headings in red.

Dated Saturday, the 23rd of Baysâkh, 1301 Bengali year.

From a note at the end it would appear that the MS. was corrected and compared by Maulawîs Ḥasîb-ud-Dîn and Khâdim Ḥusayn.

(2) Poets.

No. 90.

foll. 221; lines 19; size $9 \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

تذكرة الشعرا

TADKIRAT-USH-SHU'ARÂ.

A very old and exceedingly valuable copy of the well-known biography of Persian poets by Daulat Shâh bin 'Alâ ud-Daulah Bakhtîshâh of Samarqand دولت شاه بن علاء الدوله بختيشاه سمرقندي (d. A.H. 900 = A.D. 1494), composed in A.H. 892 = A.D. 1487, and dedicated to Mîr 'Alî Shîr Nawâ'î.

Beginning :—

تحميدى كه شاهباز بلند پرواز انديشه بساحت و فضاى آن طيران نتواند نمود *

A very excellent edition of the work with Prefaces and Indices, by Prof. E. G. Browne, appeared in London, 1901. Hammer's 'Schöne Redekünste Persiens' are chiefly based on this work. It is divided into an Introduction, seven Ṭabaqât and a Khâtimah.

This copy, excellently written in learned Naskh, is dated Friday, the 17th of Jamâdî I, A.H. 980. The colophon runs thus :—

تمت الكتاب بعون الملك الوهاب في سبع و عشرة شهر جمادى الاولى يوم الجمعه في بلدة كش دلكش على يد الضعيف النحيف نيك انديش حاجي محمد درويش ابن شيخدرويش المعروف بالقشي سنه ٩٨٠ *

Verses and poems from various poets have been added in a later hand on the margins of foll. 20^b-83^a and 221^b.

The margins of foll. 1^b and 2^a have been newly repaired.

No. 91.

foll. 80; lines 15; size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

كلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographies of Persian poets who flourished in India during the reigns of Jahângîr, Shâh Jahân and Aurangzîb, by Mirzâ Muḥammad Afḍal with the poetical nom de plume Sarkhwush, مرزا محمد افضل سرخوش who died at Dihlî, A.H. 1127 or 1126 = A.D. 1715 or 1714.

Beginning:—

سخن جانست و دیگر گفتگو جانان ز من بشنو
اگر هر لحظه جانی تازهٔ خواهي سخن بشنو

The title of the work is a chronogram for A.H. 1093 = A.D. 1682, the year in which the work was composed. It is also known as تذکرهٔ سرخوش. The biographies are arranged in alphabetical order.

The MS. contains very many clerical mistakes.

Written in ordinary Indian Ta'lîq with the headings in red.

Not dated, apparently 19th century.

No. 92.

foll. 352; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 3\frac{1}{2}$.

رياض الشعرا

RIYÂḌ-USH-SHU'ARÂ.

A large biographical work containing notices of 2,496 ancient and modern Persian poets arranged in alphabetical order, by 'Alî Qulî Dâġistânî with the takhalluṣ Wâlih علي قلي داغستاني المتخلص بـه والـه (born A.H. 1124 = A.D. 1712 and died A.H. 1169 or 1170 = A.D. 1756 or 1757) who completed it in A.H. 1161 = A.D. 1748.

Beginning:—

تذکرهٔ محفل خاطر قدس مآثر صاحبدلان آگاه *

The Khâtimah (foll. 342^a-352^a) is devoted to an account of the author.

Written in ordinary Ta'lîq within coloured ruled borders.

Dated A.H. 1191.

On the fly-leaf at the beginning is found the signature of J. H. Blochmann, dated 1875.

No. 93.

foll. 60; lines 18; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

رياض الافكار

RIYÂḌ-UL-AFKÂR.

Biographical notices of ancient and modern Persian poets. Composed, A.H. 1268 = A.D. 1852, by Wazîr 'Alî, poetically called 'Ibratî of 'Aẓîmâbâd (Patna) وزير علي متخلص به عبرتى عظيم آبادي.

Beginning :—

زيبا عذار عذراى منشأت را غازه پيرائي نمودن الخ *

The names of the poets are arranged in alphabetical order.

Written in modern Indian Nasta'lîq.

Dated 29th Ramaḍân, A.H. 1282.

(3) Philosophers.

No. 94.

foll. 57; lines 27; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

تذكرة الحكما

TAḌKIRAT-UL-ḤUKAMÂ.

This treatise, which in an endorsement on the fly-leaf at the beginning bears the above title, contains the lives and precepts of the ancient philosophers and wise men.

A fragment of this work is mentioned in Rieu ii., p. 872.

Beginning like Rieu's copy :—

خبر افلاطون و آداب او — معني افلاطون بزبان يونان باشد بسيار علم پر منفعت است الخ *

It seems evident that this is an abstract of the ترجمهٔ تاريخ الحكما which, according to Ethé (Ind. Office Lib. Cat. No. 614), was translated for Jahângîr by Maqṣûd 'Alî of Tabrîz مقصود علي تبريزي in

A.H. 1011 = A.D. 1602, from the Târîkh-ul-Ḥukamâ of Shams-ud-Dîn Muḥammad Suhrawardî. Like Ethé's copy, the section on the ancient philosophers (which end here on fol. 36^a) is followed by the biographies of the Muhammadan philosophers, beginning exactly with the same words:—

خواستم كه بتاريخ حكماى پيشين تاريخ حكماى متاخرين اسلامين
و بعضى فوايد ايشان الحاق كنم تا صورت تمامي بهم رسد *

Written in ordinary Nasta'lîq with the headings in red.

Several seals of the later kings of Oudh are found at the beginning and end of the copy. Two more seals bearing the inscription براعداى دين شد مظفر حسين are also fixed at the beginning and end of the copy.

Not dated, apparently 19th century.

(4) Memoirs and Travels.

No. 95.

foll. 389; lines 15; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

تحفة العالم

TUḤFAT-UL-'ÂLAM.

This is an autograph copy of 'Abd-ul-Laṭîf bin Abî Ṭâlib bin Nûr-ud-Dîn bin Ni'mat Ullah ul-Ḥusaynî ul-Mûsawî ul Shûshtarî's عبد اللطيف بن ابي طالب بن نور الدين بن نعمت الله الحسيني الموسوي الشوستري Tuḥfat-ul-'Âlam, dealing with an account of the author's native town Shûshtar and its neighbouring places; biographical notices on the Nûrî Sayyids from their ancestor Sayyid Ni'mat Ullah to the author's time; the author's life and his journeys to Shîrâz, Kirmân, Shâhân, Baġdâd, Baṣrah, Bengal, Lucknow, Ḥaydarâbâd, together with an account of Europe and America and the origin and progress of the British power in India, and a description of Calcutta, Bengal, the Upper Provinces and Ḥaydarâbad.

Beginning:—

دلكش صفيرى كه عندليب دستان سراى خامه نغمه پردازي الخ *

The author, who according to his own statement on fol. 112^b was born in A.H. 1172 = A.D. 1759, says in the colophon, fol. 389^a, that he completed this work at Ḥaydarâbâd in Jumâdâ I., A.H. 1214 = A.D. 1799. For further particulars see Rieu i., p. 383, where a copy of the work is described.

The work has been lithographed in Bombay, A.D. 1847.

The colophon runs thus on fol. 389^a :—

حرره المفتقر الى رحمة رب البارى عبد اللطيف بن ابي طالب الموسوي الشوستري النجزايري عفي عنهما في اواسط جميدى الاولى سنه ١٢١٤ في حيدر آباد *

Written in fair Nasta'lîq with the headings in red, spaces for which have been left blank in some places.

Eight blank folios (foll. 327-334) have been inserted by a later hand.

No. 96.

foll. 343; lines 21; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

مرآت الاحوال جهان نما

MIR'ÂT-UL-AḤWÂL-I-JAHÂN NUMÂ.

Memoirs of the author's forefathers, and of his life and travels. The author Aḥmad bin Muḥammad 'Alî bin Muḥammad Bâqir ul-Iṣfahânî better known as al-Bahbahânî احمد بن محمد علي بن محمد باقر الاصفهاني البهبهاني was born in Kirmân Shâhân, A.H. 1191 = A.D. 1777, came to India A.H. 1220 = A.D. 1805 and finally settled in Patna, where he wrote this work, according to the colophon of the present copy in Rabî' I, A.H. 1225 = A.D. 1810.

The work is preceded by a full summary of the contents, occupying foll. 1^b-15^a and beginning thus :—

الحمد لله و الصلوة على رسوله و آله *

The work itself begins thus on fol. 16^b :—

الحمد لله الذى جعل العلماء ورثة الانبيا الخ *

It is divided into five books (Maṭlab), the last of which comprises three sections (Maqṣad), and of a Khâtimah.

The first four Maṭlabs are devoted to the account and biographical notices of the author's ancestors who belonged to the famous Majlisî family of Persia, beginning with Maulânâ Muḥammad Taqî bin Maqṣûd 'Alî Majlisî (d. A.H. 1070 = A.D. 1659) and ending with Âqâ Muḥammad Bâqir bin Âqâ Muḥammad Akmal Iṣfahânî and his descendants.

The fifth Maṭlab, which contains the author's memoirs and forms the most interesting part of the work, is divided into the following three Maqṣads :—

Maqṣad I.—The author's life from his birth to his landing in

Bombay in Ṣafar, A.H. 1220 = A.D. 1805, with an account of his journeys to Baġdâd, Kâẓimayn, Ḥillah, Najaf, Qum, Barûjard, Nahâwand, Hamadân, Kâshân, etc., on fol 63^b.

Maqṣad II.—The author's life in Hindûstân. Description of Hindûstân and the Deccan with an account of the Ṣûbahs, fol. 88^a. Festivals, rites, manners and customs of the Hindus, e.g. the Rat Jâtra, the Devâlî, the Dasahra, the Holî, the Basant, the Charak Pûjah, the Satî, etc., on fol. 89^b. Account of Pegû, fol. 106^b. The author's stay in Bombay, fol. 107^b. Journey to Ḥaydarâbâd, fol. 111^a. Account of Ḥaydarâbâd, fol. 112^a. The author's illness at Ḥaydarâbâd, fol. 115^b. Account of the Niẓâm, fol. 117^a. Mission of Muḥammad Nabî Khân to Ḥaydarâbâd and of Mahdî 'Alî Khân and Sir John Malcolm to Persia, fol. 122^b. Arrival of Hâjî Khalîl Khân in Bombay and his murder, fol. 124^b. Mirzâ Muḥammad Ḥusayn and Sayyid Ḥasan 'Aṭṭâr's arrival in Ḥaydarâbâd, fol. 126^a. The author's stay in Machhlî Bandar, fol. 126^b. The author's arrival in Calcutta, fol. 128^a. His journey to Murshidâbâd and an account of the place, fol. 131^b. 'Aẓîmâbâd, fol. 142^a. Sasrâm, fol. 146^b. Benares, fol. 148^a. Fayḍâbâd, fol. 151^b. Lucknow fol. 163^b. Account of the Sikhs, fol. 190^b. The author's return to Fayḍâbâd, fol. 194^a. His journeys to 'Aẓîmâbâd, Murshidâbâd and Jahângîrnagar, fol. 199^b. His return to 'Aẓîmâbâd, fol. 209^a. The author's compositions and the teaching licenses (اجازت) which he obtained from the 'Ulamâ, fol. 213^b.

Maqṣad III.—Account of the states of Europe, of the history, institutions and manners of the English and of the establishment of the British power in Bengal, fol. 218^b. The Khâtimah on fol. 312^b treats of admonitions and good advices to kings and men in authority, including a sketch of Persian history from the decline of the Ṣafawîs to the author's time.

Written in ordinary Nasta'lîq with the headings in red on the margins.

The scribe Mirzâ Aḥmad says that he completed the transcription at Patna in A.H. 1225 (the year in which the author completed the work). A note by one Ġulâm Ḥusayn says that the author gave him this MS. in A.H. 1226. This is followed by a seal of the same Ġulâm Ḥusayn bearing the inscription غلام حسين بن محمد اسمعيل, dated A.H. 1220. Some notes in the handwriting of this Ġulâm Ḥusayn are found on the margins of the copy.

III. GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY.

No. 97.

foll. 296; lines 15; size $11 \times 7\frac{1}{4}$; $6\frac{3}{4} \times 4$.

عجائب المخلوقات و غرائب الموجودات

A very valuable and extremely rare cosmographical work, composed in the beginning of the latter half of the sixth century A.H.

Beginning:—

سپاس مر خداوندیرا که بمعرفت خود بینا کردانید و ما را از قطرهٔ آب پدید آورد الخ *

This work, of which I have seen no notice anywhere else, is one of the earliest Persian works on cosmography and is therefore of considerable interest. The following particulars regarding the work and the author, who does not give his name anywhere in the text, are derived exclusively from the work itself:—

On an ornamented blue ground in the beautifully illuminated head-piece the title of the work written in gold letters is كتاب عجائب المخلوقات, but in the preface, on fol. 3^a, the full title of the work as given by the author himself is عجائب المخلوقات و غرائب الموجودات:—

و ما این کتاب را تالیف کردیم که نه هر کسی را ممکنت آن بود که در آفاق گردد تا آنچه ندیده بیند و ما عجائب عالم انچه دیده و انچه شنیده یاد کنیم و ویرا نام کنیم عجائب المخلوقات و غرائب الموجودات *

From a passage on fol. 7^b we learn that the author wrote the work for Ṭuġril bin Arslân bin Ṭuġril whose name he introduces with several honorific titles:—

سلطان اعظم شهنشاه معظم مالک الرقاب الامم سید السلاطین المشرق و المغرب رکن الدنیاء و الدین معز الاسلام و المسلمین جمال الملة و الدین ابو طالب طغرل بن ارسلان بن طغرل امیر المؤمنین اعز الله انصاره و ضاعف جلاله و اقتداره *

This royal personage is evidently Sulṭân Ṭuġril bin Arslân (A.H. 571-590 = A.D. 1175-1193), the last of the Saljûqîan monarchs of Persia.

The last dates mentioned in the work are (1) Under Nîshâpûr on fol. 131*b*, where the author says that the city was devastated by the Ġuzz in A.H. 550 = A.D. 1155; (2) he refers to an earthquake, زلزلهٔ کوهستان, on fol. 161*a* which took place in his time, A.H. 551 = A.D. 1156:—

و در روزگار ما در سنه احدی و خمسین و خمسمایة زلزلهٔ آمد بکوهستان هفت روز بماند *

On fol. 132*b* he deals at some length with Hamadân. He speaks of the place with a certain predilection and relates some stories from his father and his teacher امام سعید بن مجد الدین ابو الفتح الطالي رحمة الله علیه. Again on fol. 9*a* he says that a man who has spent his whole life in the place where he was born may not necessarily know every thing that can be known about the locality, and cites the following incident. He relates that on one occasion when he was in Iṣfahân a certain person wanted from him some particulars of the inscription on the Arwand Mountain کوه اروند (a mountain in Hamadân noticed by our author on fol. 63*b*). In reply the author said that he had no knowledge whatever of the existence of such an inscription. Subsequently when he came to Hamadân he went to the mountain, saw the inscription and was surprised with its curiosities:—

و باشد که مردمی در شهر زاید و عمر وی بگذرد و همه شهر خود ندیده باشد و در وقتی من به اصفهان بودم شخصی از من پرسید که بر سطح اروند چند سطر نبشته خدایان خوانند تو دیدهٔ گفتم این را خبری ندارم کتابی معتبر بدر آورد و دران این صفت کرده بود و شرحی داده شگفت و چون بهمدان بیامدم بمقصد برفتم و آنرا بدیدم شگفتی که دیدنش عجب تر بود از شنیدن *

This points to the author's having been a native of Hamadân.

The above facts point to the conclusion that our anonymous author was born before A.H. 551 = A.D 1156 and that he wrote this work entitled عجائب المخلوقات و غرائب الموجودات for Sulṭân Ṭuġril III bin Arslân between A.H. 571 and 590 = A.D. 1175 and 1193.

An anonymous treatise of about 52 folios, called رسالهٔ عجائب المخلوقات, which seems to bear a close relation with the present work, is noticed by Dr. Ethé, in the Bodl. Lib. Cat. No. 405. The

beginning of the said treatise is quite different from that of the present work, but the subject headings, as much as enumerated in the said catalogue, closely agree with those of this work. We learn that the division of Dr. Ethé's copy is not quite clear and that the headings are very often omitted. Strangely, the division in this copy is also vague and confusive, but the headings here are seldom omitted and the more important ones will be quoted.

Like Ethé's copy our work begins with wonderful stories from the lives of Iskandar, Luqmân, Jamshîd, etc.; then follows the index of the work in beginning with which the author says that the work is divided into ten Qânûns and ten Rukn which are enumerated here, foll. 9^b-10^b.

و ما فهرست کتاب یاد کنیم انشاء الله تعالی بدانکه این کتاب بر ده قانونست و ده رکن *

The first Rukn on superlunary things begins thus on fol. 10^b.

الرکن الاول في عجائب الاجرام العلویه *

This Rukn comprises several chapters (باب) each of which consists of several sub-headings. It begins with an account of the Throne of God and the first four angels, the last of whom, viz. اسرافیل, is noticed under the heading الباب الثاني, fol. 14^a. This is followed by the headings خاصیت هر دو قطبها و مواضع روحانیات, etc. after which we suddenly come to الباب الثالث في عجائب السموات, fol. 18^a. The fourth Bâb is not found. الباب الخامس في عجائب القمر, fol. 25^a; الباب السادس في عجائب الکواکب, fol. 27^a; الباب السابع في عجائب البروج, fol. 30^a; this is followed by the heading الباب الاول في اصوله الرکن الثاني في العجائب الحادثه بین السماء والارض, fol. 34^a; الباب الثاني في عجائب النیران علویه treating of the lightning, the thunder, the rainbow, etc., fol. 37^a; الباب الثالث في عجائب الهوی, fol. 38^b; الباب الخامس في عجائب السحاب, fol. 42^a. Then comes the third Rukn on the sublunary things, agreeing with the second Rukn of Ethé's copy:—الرکن الثالث في عجائب الارض, fol. 44^a. It contains many subdivisions, the first of which (heading wanting), treating of the rivers, is, like all the following ones, arranged alphabetically. Other important subdivisions under this Rukn are الباب الرابع في عجائب الابار فصل اخری, fol. 57^b; الباب الخامس في عجائب الجبال علی الحروف, fol. 59^b; عجائب العالم المعجم, fol. 62^b; الباب السادس في عجائب المعادن والجواهر, fol. 70^a.

The seventh Bâb is not found. الباب الثامن, fol. 81^a, introduced by the following explanatory note (صخره‌ها) و بعد ازین یاد کنیم صحراها و سنگها که در عالم است و دران نوعی از عجائب بود یا حکمتی مفید.

The above is followed by a description of mosques, churches, cities, etc., all arranged in alphabetical order, agreeing with the contents of the third Rukn in Ethé's copy. These are الباب الاول في المساجد, fol. 84^a; الباب الثالث باب دوم در کنیسا اهل سلف, fol. 88^b; الباب الرابع فی القصور و هو مرتب علی حروف المعجم, fol. 136^b. Then follows الركن الخامس في عجائب الاشجار والنبات فی العالم, fol 161^a; الركن السادس في عجائب الصور المنقوره المنقوشه, fol. 175^a; في ذكر القبور و عجايبها, fol. 182^b, followed by an account of كنوز or treasures (heading wanted), fol. 192^b; الركن السابع في شرف الآدمي و عجائب, fol. 199^a; تقسيم الارواح, fol. 204^a; في ذكر الروح, fol. 204^b, في فصل الروح فی الجسد, fol. 205^a and several other headings relating to the soul. Then follows في ذكر القوى, fol. 210^a, after which the author treats of the five senses, fol. 210^b; باب في طبقات الناس و اخلاقهم و صورهم, fol. 218^b; ذكر طبايع النسا و اخلاقهن, fol. 222^b; under this section the following subject headings are found—ذكر الامم العاديه الطوال الاقويا, fol. 223^b; صفت العوج, fol. 224^a; ذكر النسا العادى السرنديبي, fol. 225^b; ذكر شخص عادي, fol. 225^a; ذكر العادى الصيني, fol. 226^b; العاديات من جنود اسكندر, fol. 226^a; العادي الاقلي, fol. 227^b; ذكر الآدميين في كل زمان منهم, fol. 228^b; باب فی السودان والهنود الخضر, fol. 229^a; ذكر رجل الابلق, fol. 229^b etc.; فصل في ذكر النسناس فيه والزنوج و امهم المختلفه, fol. 234^a; في شرف النبي المرسل محمد, fol. 236^a; في ذكر الآدمي و درجاته, fol. 237^a; المصطفى صلى الله عليه و آله وسلم, fol. 237^b; ذكر الكهنه واحوالهم, fol. 240^a; في كرامات الاوليا و جوازها, fol. 244^b; ذكر المعجزات الانبيا عليه الصلوة والسلام, fol. 245^b; في ذكر الكيميا و انه صنعت روحانيه, fol. 246^b. There seems to be a lacuna after fol. 247^b. Fol. 248^a opens abruptly with an account of the animal kinds, followed by the headings خاصية الاسد, fol. 248^b; خاصية الذئب, fol. 250^b; صفت الفهد, fol. 251^b; خاصية النمر, fol. 252^b; خاصية شغال, fol. 254^a; خاصية الكلب, fol. 254^b; الكلب البحري, fol. 256^b; صفت دب الاصغر والاكبر, fol. 258^a; خاصية خرس, fol. 257^a; خاصية الفرس, fol. 261^a; خاصية الحمار, fol. 263^b, etc.; في باب فی ذكر الافاعي والثعابين والحيات, fol. 280^b; خاصية الثعلب, fol. 270^b etc. etc.; under this section the author deals with the account of

the various species of the sea animals. فصل في السموم, fol. 284^b, with the headings: خاصية العقرب, fol. 285^b; صفت النحل, fol. 286^b; اليعسوب, fol. 288^a, etc.; فصل في ذكر الجن وهم الطف من الابالسة, fol. 292^b.

In the beginning on fol. 8^b the author gives us to understand that the accounts given by him are always marked by some abbreviative symbols, viz. بع for بعيد, مع for معروف, شب for شبه:—

وما این کتاب جمع کردیم انچه دیدیم در کتبها مسطور و شنیدیم از جوالان و سیاحان بعضی آنست که آنرا شاهدی نباید و ظاهرست چنانکه افلاک وماه که از همه عجائبهای عظیم است بر حاشیهٔ آن رقم کردم بع یعني بعید ست و بعضی که قران بدان ناطقست و اخبار نا محسوس است برآن رقم کردیم مع یعني معروفست وبعضی از عجائب که شنیده ایم از سیاحان و بران برهانی ندیدیم قاطع و نتوان گفتن که دروغست بر حاشیهٔ آن رقم کردیم شب یعني شبهت است که آن کار کردن خصلتی شومست *

These symbols are however not found in the text. Ḥâj. Khal. iv, p. 188, notices a Persian work of the same title عجائب المخلوقات, composed in A.H. 555 = A.D. 1160, by Muḥammad bin Maḥmûd bin Aḥmad uṭ-Ṭûsî us-Salmânî, which like the present is divided into ten Qânûns and Arkân برده قانونست و ارکان. The beginning of Ḥâj. Khalîfah's work is however different from that of the present copy.

Half-page miniatures are found in many places of the copy, but the average of the pictures does not stand on the highest level of Eastern art, though some of them are executed carefully. They are to be found on foll:—11^b, 17^b, 31^a, 33^b, 43^b, 50^b, 65^a, 78^b, 82^a, 95^b, 101^b, 134^a, 139^a, 148^b, 173^a, 202^b, 213^a, 224^b, 246^a, 277^b, 293^b.

Each page containing the miniature, with its opposite page, is beautifully illuminated.

Written on thick and glossy gold-sprinkled papers in a clear Nasta'lîq within gold and coloured borders with a double page, beautifully illuminated 'Unwân. The headings are written in red and blue throughout.

Dated Muḥarram, A.H. 125, evidently meaning 1025.

Scribe:—محمد قاسم.

The MS. though written in a clear hand is full of clerical mistakes.

No. 98.

foll. 301: lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

نزهة القلوب

NUZHAT-UL-QULÛB.

A slightly defective copy of the famous cosmographical work, treating more especially of the geography of Persia and some adjacent countries, by Ḥamd Ullah bin Abî Bakr bin Ḥamd ul-Mustaufi ul-Qazwînî حمد الله بن ابي بكر بن حمد المستوفي القزويني (d. A.H. 750 = A.D. 1349), who has been already mentioned, p. 1, as the author of the Târîkh-i-Guzîdah. It was composed most probably A.H. 740 = A.D. 1339, which year in the body of the work is more than once mentioned as the current year.

The work is divided into a Fâtiḥah, three Maqâlahs and a Khâtimah. This copy wants the whole of the preface which precedes the Fâtiḥah, and begins at once with the Fâtiḥah thus:—

فاتحه و آن منحصر است بر مقدمه و ديباچه و سه مقاله - مقدمه در ذكر ترتيب ابداع افلاك و انجم و ما يتعلق بذالك الخ. corresponding with line 11, fol. 6^a of the following copy.

Written in good Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece. Foll. 1^b and 2^a are written within broad gold lines. The headings, including the geographical names, and the Arabic quotations, are written in red. Several seals of the late kings of Oudh are found at the beginning and the end of the copy.

Not dated, apparently 17th century.

No. 99.

foll. 240; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 5$.

THE SAME.

Another copy of the preceding work.

Beginning as usual:—

چون واهب مواهب بى علت علت كلمته كه مبدع مخترعات و مخترع مبدعاتست الخ *

This copy is slightly defective towards the end and breaks off with the following line:—

چه کم گردد گر از دریای رحمت * که یک قطره کنی بر خلق قسمت

corresponding with line 10, fol. 301^a of the preceding copy.

Written in distinct Indian Nasta'lîq with occasional notes on the margins. The headings and the names of places are written in red.

Foll. 132-162 are supplied in a later hand.

Foll. 158^b, 159^a and 161^b and the lower parts of foll. 158^a, 160^a and 161^a are left blank, but the text is not affected.

Dated A.H. 192, meaning probably 1092.

No. 100.

foll. 583; lines 20; size $11\frac{3}{4} \times 6$; 8×4.

هفت اقلیم

HAFT IQLÎM.

A topographical, historical and biographical encyclopaedia, containing 1,560 biographies of Poets, Shaykhs and 'Ulamâ arranged in geographical order, by Amîn Aḥmad Râzî امین احمد رازی who completed it in A.H. 1002 = A.D. 1594.

Beginning :—

خرد هرکجا گنجی آرد پدید * بنام خدا سازد آنرا کلید

The work is divided into seven climates. Under each country or town the author gives the historical and the geographical account of the place followed by the biographical sketches of the distinguished Poets, 'Ulamâ and Saints to whom it has given birth.

Contents :—First Iqlîm, fol. 4^a. Second, fol. 14^a. Third, fol. 42^b. Fourth, fol. 205^a. Fifth, fol. 480^a. Sixth, fol. 556^a. Seventh, fol. 579^a.

The work is being published by the Asiatic Society of Bengal in the Bibl. Indica Series.

The present copy is full of clerical mistakes, particularly the proper names of persons and places and the Arabic passages which are most terribly corrupt. Towards the end of the copy is found a big worm-hole which runs through the middle part of foll. 526-583.

Written in ordinary Indian Ta'lîq within coloured borders with an illuminated frontispiece.

The copy was written by Ġulâm Ḥusayn, a pupil of Ḥâfiẓ 'Aẓîm Ullah, for a person whose name has been obliterated by some mischievous hand.

Not dated, apparently 19th century.

The binding of the MS. is damaged.

No. 101.

foll. 136; lines 21; size $8 \times 5\frac{1}{4}$; 6×4.

اخبار حسینه در اخبار مدینه

AKḪBÂR-I-ḤASÎNAH DAR AKḪBÂR-I-MADÎNAH.

History and topography of Madînah, a Persian translation of Samhûdî's (d. A.H. 911 = A.D. 1505) well-known Arabic work خلاصة الوفا باخبار دار المصطفى, which extract from his larger work وفاء الوفى باخبار دار المصطفى, was made by Samhûdî himself, A.H. 893 = A.D. 1488.

The Persian translator's name is not mentioned anywhere.

It is divided, like the Arabic original, into eight chapters, each subdivided into several sections, comp. Wiener Jahrbücher, 1835, Vol. 70, Anzeigeblatt, p. 88.

This copy, which is defective at both the ends, opens abruptly in the middle of the preface thus:—

زانکه من بندهٔ گنهگارم پوشیده نماند صاحب تاریخ اعني سید سمهودي مذکور رحمة الله الخ *

and breaks off towards the end of the last chapter with the following words:—

و درانجا چاهی که موسی علیه السلام براي گوسفندان شعیب علیه السلام آب کشیده و آنرا بعضی از مدینه گفته اند *

Written in fair Naskh with the headings and the names of places in red.

Folios have been misplaced in several places; for instance the arrangement of the folios between foll. 17-25 is 17, 24, 18, 23, 19-22, 25; fol. 43 is placed after fol 44; foll. 127-129 are detached from the binding. The MS. is slightly worm-eaten throughout. A portion of the upper marginal sides of foll. 121-130 is badly injured.

Not dated, apparently 18th century.

No. 102.

foll. 583; lines 21; size $11 \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

خورشید جهان نما

KḪWURSḪÎD-I-JAHÂN NUMÂ.

An autograph copy of a very exhaustive, interesting and hitherto unknown geographical, historical and biographical en-

cyclopaedia, from the earliest period to A.H. 1280 = A.D. 1863, by Ilâhî Bakhsh ul-Ḥusaynî الهي بخش الحسيني of Angrîzâbâd in Mâldah.

Beginning :—

حمد فراوان تصدق آستان جلت افشان حضرت شاه جهان الخ

In the preface (fol. 17^b) the author states that after completing the work كنز المصادر in A.H. 1268 = A.D. 1851 and the اقليم بلاغت in A.H. 1269 = A.D. 1852 he commenced to write the present work in A.H. 1270 = A.D. 1853 for which the title forms a chronogram. In a subscription at the end of the copy the author gives us to understand that he commenced the composition in the beginning of A.H. 1270 and completed it after eleven years' labour in A.H. 1280 = A.D. 1863. He promises to write an account of the succeeding years in a separate work.

The work is divided into twelve chapters called Burj, as follows :—

I. Creation of the Universe, fol. 18^b.
II. America, fol. 19^a.
III. Africa, fol. 22^b.
IV. Europe, fol. 26^b.
V. Asia, fol. 43^b.
VI. Australasia and Polinisia, fol. 427^a.

Under each country or town the author gives a geographical and historical account of the locality from the earliest period to the time of composition. The Indian portion of the work, which is comparatively more exhaustive, is treated with minute details.

VII. Prophets, fol. 433^b.
VIII. Ancient philosophers, fol. 452^b.
IX. Saints, Poets and renowned persons, arranged in chronological order, fol. 453^b.
X. History of the different Ṣûfî schools, fol. 546^b.
XI. Buildings of great architecteral importance, fol. 567^a.
XII. Account of the author—his relatives, ancestors, etc., fol. 579^a.

A detailed index of the contents occupies the first fifteen folios of the copy.

Additions and emendations made by the author himself are found throughout the copy.

Written in a hasty but learned Indian Nasta'lîq with the headings in red.

Not dated, apparently 19th century.

IV. THEOLOGY AND LAW.

(1) Hinduism.

No. 103.

foll. 232; lines 21; size $13\frac{1}{2} \times 9$; $10\frac{3}{4} \times 6\frac{1}{2}$.

ترجمهٔ مهابهارت

TARJUMAH-I-MAHÂBHÂRAT.

A defective and incomplete copy of the Persian translation of the Mahâbhârat, made by Akbar's order under the auspices of his prime minister Abul Fadl, who wrote an introduction to the work in A.H. 995 = A.D. 1587.

Beginning :—

ای هژده هزار عـــالم از شوق تو مســـت
سر در ره جست و جوی و جان بر کف دست

Out of the eighteen Parvas into which the entire work is divided, this volume contains the following :—

Abul Fadl's preface, on fol. 1^b.

Fol. 10^b is followed by a lacuna and the earlier portion of the first Parva is thus missing.

Parva II (styled فنّ), on fol. 85^a.

فنّ دویم از کتاب مها بهارت که آنرا سبها پرب گویند و درین پرب دو هزار و پانصد و یازده اشلوک است *

The Second Parva which ends thus on fol. 103^b تمام شد سبها پرب پرب دویم است دو هزار و پانصد و یازده اشلوک است بتاریخ ۲۴ رمضان سنه ۵ بادشاه فرخ سیر is followed by Parva III beginning without any heading :—

راویان اخبار این قصه را چنین روایت کرده اند *

The remaining portion of the MS., which apparently comprises Parvas IV-VII, does not bear any headings or rubrication and the copy breaks off with the words :—

اندر گفت که تو یکی از دشمنانرا که این صفت داشته باشد خواهي کشت اما آنکس را *

The folios are misplaced in several places and the right order seems to be :—1-107, 109, 108, 110, 111-168, 173-176, 169-172, 177-232.

The MS., written in different hands, is water-stained throughout.
Not dated, apparently 18th century.

No. 104.

foll. 199; lines 15; size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

THE SAME.

This volume, containing the 12th and 13th Parvas of the Persian translation of the Mahâbhârat, is introduced by the heading in red آغاز فن دوازدهم از مها بهارت.

Beginning :—

راویان اخبار هندوستان چنین آورده‌اند که بدر و سنجي وغیره بفرمود الخ *

It ends thus on fol. 73^a تمام شد سانت (سانت) پرب از کتاب مها بهارت فن دوازدهم after which the 13th Parva begins thus :—

راویان اخبار این کتاب چنین آورده اند *

Written in ordinary Indian Ta'liq.
Worm-eaten in some places.
Not dated, 18th century.

No. 105.

foll. 154; lines 16; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

THE SAME.

The 14th and 15th Parvas of the preceding work.
Beginning :—

آغاز فن چهاردهم از جمله هجده پرب مها بهارت که راجه جدشتر درین داستان اسمید جگ کرده است - در آخر پرب آن ساتیک مذکور شده که راجه جدشتر *

The 15th Parva begins thus on fol. 141^a :—

بیاس اسرم پرب فن پانزدهم از مها بهارت که بعد از تمام نمودن راجه جدشتر اسمید جگ بقلم آمده - راویان اخبار هندوستان چنین روایت کرده اند که چون جیمن قصهٔ اسمید جگ را تمام براجه جنم جی -

This Parva seems to be incomplete and the MS. breaks off with the words ... همراه ایشان مي باشند اینها هم از فرزندان خود.

Written in careless Indian Ta'lîq. In many places the contents are written diagonally.

Not dated, apparently 18th century.

No. 106.

foll. 416; lines 15; size $10\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{3}{4}$.

ترجمهٔ جوگ باششت

TARJUMAH-I-JOGBÂSHISHT.

A Persian version, by an unknown translator, of Vâlmikî's Sanskrit work Yogavâsishṭha on Hindû gnosticism, in the form of a dialogue between the Rishî Varishṭha and Râmchandra, taken from the abridged version of a Kashmîrî Pandit, variably called Anandan (Rieu, I., p. 61[a]), Bahandan (Ethé, Ind. Office Lib. Cat. No. 1971), but in our copy پندت کشميري ابهه نندن نام که صاحب انتخاب نسخهٔ جوگ بشيشت است.

Beginning :—

بعد استت بجناب فيضماب شهي گويند گوبال که الطاف و افضال آن *

It is divided into the following six Prakaranas (پرکرن) cf. fol. 5[b].

1. Vairâgya-Prakarana (بيراگ پرکرن).
2. Mumkshuvyavahâra-Prakarana (ممچهه پرکرن), fol. 44[b].
3. Utpatti-Prakarana (اتپت پرکرن), fol. 58[a].
4. Sthiti-Prakarana (not marked in the text).
5. Upasama-Prakarana (اپشم پرکرن), on fol. 146[a].
6. Nirvana-Prakarana (نربان پرکرن), on fol. 250[a].

The MS. breaks off in the beginning of the sub-division اچهواک اپاکهيان belonging to the sixth Prakarana, with the following words :—

خاطر او را هيچگونه خواهش و آرزو نباشد بديدن صورت او خرسندي و آرام...

No. 107.

foll. 407; lines and size same as above.

Continuation of the preceding volume, beginning with the words :—

و آرام و تسکين‌ها با ياد پرم اتما پرم ايشر الخ *

The sixth Prakarana ends on fol. 19^a after which begins a chapter of the Mahâbhârat called here اشمیده پرب (cf. fol. 222^a), beginning :—

راویان هند و عالمان ارجمند چنین روایت میکنند *

Foll. 222^a-235^b. This section deals with the discourse between Krishna and Arjûna. It is styled here گیان مالا, and seems to be a portion of the Bhagavadgîta, which was interpolated as an episode in the sixth Parva of the Mahâbhârat, viz. the Bhîshma Parva. According to a note in Ethé, India Office Lib. No. 1949, the Bhagavadgîtâ was translated by Prince Dârâ Shikûh. Dr. Ricu, p. 59, notices two versions of the Gîtâ, both ascribed to Abul Faḍl. The present translator does not give his name.

Begins thus :—

این نسخهٔ گیان مالا جواب و سوال شری کرشن جیو (و) ارجن که شکدیو با راجه پریچهیت میگوید

Foll. 235-251. سرّ اکبر the Upanishads or Upnakhats (called here او پنگهت نرسنگهه تاپنی) compiled and translated from Sanskrit under the auspices of Prince Dârâ Shikûh and finished A.H. 1067 = A.D. 1657. It is also styled سرّ الاسرار.

Beginning :—

همه فرشتها به پرجابیت گفتند که آنجائی که از هر لطیف لطیف تر است *

Foll. 251-285^b. An abridged prose-translation of Vâlmikî's Râmâyana, the second great national epopee of the Hindus.

The translator's name does not appear in the text, and the narrative begins at once without any preface :—

فصل ..... در ذکر رام اوتار *

Foll. 251^a-407^a هربنس پران Haribansa Purâna. A Persian translation of the Harîvansa, which forms an appendix, (or even a nineteenth Parva, sometimes styled اچرج پرب or اچارج پرب cf. fol. 400^a), to some copies of the Mahâbhârat. It begins with the account of the Râm Avatâra.

فصل ..... در ذکر رام اوتار چون سابقا مذکور شد که دعای در باسا و کهیشر الخ *

The copy ends :—ترجمهٔ هربنس پران تمام شد.

Both the copies are written in ordinary Indian Talîq by one scribe, whose name given at the end of the second copy is اصغر.

Not dated, apparently 19th century.

(2) Exposition of the Truth, Rights and Duties of Islâm according to the various Sects and Doctrines.

No. 108.

foll. 75; lines 20-21; size $10 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

حيرة الفقها

HAYRAT-UL-FUQAHÂ.

A work in the form of questions and answers on points of Muhammadan civil and ecclesiastical law in all its branches.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على الانبياء آدم و محمد و ما بينهما من المرسلين الخ *

The full name of the author is not given. On fol. 2^b he designates himself as علا بخارى 'Alâ Bukhârî, and says that he wrote the work, A.H. 695 = A.D. 1295, for Nawrûz Beg (cf. fol. 1^b). C. Stewart, p. 153, says that the author is unknown and that the work is dedicated to Naṣîr-ud-Dawlah of Khurâsân, A.D. 1295.

In the Catalogue of the Persian Books and Manuscripts in the A.S.B., p. 5, No. AC. 15, the author is called مفتي بخارى, Muftî-i-Bukhârî. In the present copy (fol. 3^a), which is written by a most careless and illiterate scribe, the title of the work reads thus: حرة الفقه و حجله الفضلا. The correct title therefore seems to be: حيرة الفقها و حجلة الفضلا or خيرة.

Written in careless Nasta'lîq. Foll. 26-49 are written in a different hand.

The colophon says that the transcription, completed on the 16th of Jumâdâ I, A.H. 1247, was made by order of Mirzâ Muḥammad Raḍî-ud-Dîn 'Alî bin Mirzâ Muḥammad Khurram Bakht.

The MS. is mended and bordered in several places.

No. 109.

foll. 407; lines 17; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

كنز العباد في شرح الاوراد

KANZ-UL-'UBBÂD FÎ SHARḤ-IL-AURÂD.

A copious commentary on the religious manual (اوراد) of the celebrated Shihâb-ud-Dîn Suhrawardî (d. A.H. 632 = A.D. 1234), by 'Alî bin Aḥmad ul-Ġûrî علي بن احمد الغوري. See Hâj. Khal. V., p. 254. See also Loth. Arab. Cat. No. 363, where a copy of the work is noticed.

Beginning as in Loth., loc. cit.:—

اعظم المحامد لله العظيم و اكرم الصلواة على رسوله الكريم الخ *

The author, who calls himself a disciple of Shaykh Rukn-ud-Dîn, says in the concluding lines, fol. 388^a, that he completed the work in Shawwâl, A.H. 747 = A.D. 1346.

The original work is in Persian but the commentary is in Arabic.

The work is divided into numerous Faṣls and Dikrs and a detailed index of the contents with reference to the folios of the MS. on which each Faṣl or Dikr begins, occupies foll. 404^b-406^b.

Written in a hasty but learned Naskh with notes and emendations throughout the copy. According to the colophon on fol. 388^a, the transcription of the MS. was commenced on the 25th Rabî' II, A.H. 1072, and completed on Friday, 21st Shawwâl of the same year. It is also stated here that this MS. was transcribed from an old copy, dated A.H. 842, which was in the use of Shaykh-ul-Islâm Maulânâ Qâḍî Badî'-ud-Dîn.

Scribe:—جعفر بن قاضي عبد الرشيد بن داؤد بن محمد بن ركن الدين بن مينا ابوالمكارم بن حسام الدين بن امام الدين بن ركن الدين بن حسين بن صلاح بن داؤد بن احمد بن محمد.

A note on the margin here, in the handwriting of the scribe, says that the notes of this MS. were completed on 12th Dulqa'd, A.H. 1072.

The original work is followed by a tract on the daily prayers, entitled مقصود المصلين, by Muẓaffar bin Ḥasan bin Mubârik 'Uṣmânî مظفر بن حسن بن مبارك عثماني, beginning thus on fol. 389^b:—

حمد بى غايت و شكر بى نهايت مر معبودى را كه عبادت او بر اهل سموات و ارض *

It is based on the 'Umdat-ul-Muṣallî, better known as Kîdânî, and is divided into eight chapters. This copy, however, breaks off in the middle of the seventh chapter.

The above tract is followed by a list of the names of renowned persons and holy saints with the year of death written under each The dates are arranged according to the months, beginning with Muḥarram, and are brought down to A H. 1072 = A.D. 1661.

Towards the end are found some short passages and quotations from various Arabic and Persian works.

No. 110.

foll. 180; lines 13; size $8\frac{3}{4} \times 5$; 6×3.

تحفة الصلوة

TUḤFAT-UṢ-ṢALÂT.

A work on the privileges and peculiarities of the benediction invoked upon the prophet (صلوة و سلام) based on the Qur'ân, Ḥadîṣ and other reliable works, by the well-known author 'Alî bin Ḥusayn Wâ'iẓ Kâshifî علي بن حسين واعظ كاشفي who died A.H. 939 = A D. 1532.

The work is divided into several sections and a Khâtimah but a good deal of the first section is wanting, there being a lacuna at the beginning of the copy. It opens abruptly with the following line :—

در كتاب تعرف آنجا كه بيان معتقد صوفيه ميكند فرموده الخ *

فصل دويم در معني صلوة و تسليم fol. 26b.

فصل سويم در مباحث وجوب و استحباب fol. 32b.

فصل چهارم در كيفيت صلوة و تسليمات fol. 37b.

فصل پنجم در اكثر احاديث با صلوة (و) ذكر بركات fol. 56b.

فصل ششم در مواطن صلوة و تسليمات fol. 57b.

فصل ششم (sic) در فضايل فوايد صلوة و تسليمات fol. 104b.

فصل هفتم در مذمت تارك صلوة fol. 152a.

فصل هشتم در آداب مصلي fol. 157a.

خاتمه در بيان صلوة متنوعه fol. 167b.

Fol. 4a is followed by a lacuna and five or six leaves have been left blank.

A note on the fly-leaf says that this copy was transcribed at

the desire of the donor Maulavi Ṣadr-ud-Dîn Aḥmad, and deposited in the library A.H. 1282.

Written in ordinary Indian Ta'lîq.

No. 111.

foll. 37; lines 15; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

رسالهٔ صیدیه

RISÂLAH-I-ṢAYDIYAH.

A treatise endorsed as رسالهٔ صیدیه, by Fayḍ Ullah فیض الله, who composed it at the desire of Shâh Ṭahmâsp, written here, fol. 2^b, as شاه طهماس, probably Shâh Ṭahmâsp I of the Ṣafawî dynasty, who reigned from A.H. 930-984 (A.D. 1524-1576).

Beginning:—

حمد و سپاس بادشاهی را که مرغ دلهای مخلصان صید دام محبت اوست الخ *

The work treats of legal precepts concerning hunting and the slaying of domestic and wild animals. It is divided into three Bâbs and a Khâtimah.

Written in beautiful Naskh on pink-coloured papers within gold and blue coloured borders with an illuminated head-piece.

Not dated, apparently 18th century.

No. 112.

foll. 148; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

فقه ابراهیم شاهي

FIQH-I-IBRÂHÎM SHÂHÎ.

A work on legal prayers and other rites and observances of Islâm, being a collection of opinions and decisions of particular law-cases, by Aḥmad bin Muḥammad bin Ḥamîd, entitled Niẓâm-ud-Dîn احمد بن محمد بن حمید الملقب به نظام الدین, who dedicated it to Ibrâhîm 'Âdil Shâh, King of Bîjâpûr (A.H. 941-965 = A.D. 1535-1557).

Beginning:—

حمد بیحد و ثناء بیعد که از قیاس انفاس افزونست *

The work is divided into two parts. This copy, comprising كتاب الطهارة to كتاب الايمان و الاسلام, is the first part only. A copy of the second part كتاب النكاح to كتاب الخنثى is preserved in the Calcutta Madrasah Library. The Râmpûr Library possesses two copies of the work.

Foll. 81-148 are hopelessly rotten and damaged.

Written in ordinary Indian Ta'lîq.

Not dated, apparently 19th century.

No. 113.

foll. 319; lines 19; size 10×7; $7\frac{1}{2} \times 4$.

براهين قاطع

BARÂHÎN-I-QÂṬI'.

A Persian translation of Aḥmad bin Ḥajar ul-Hayṣamî ul-Makkî's (d. A.H. 973 = A.D. 1565) Arabic work الصواعق المحرقة, which contains a defence of the rightful claim of succession of the first three Khalîfs, against the heretics and Shî'ites, originally delivered as a course of lectures in Makkah, A.H. 950 = A.D. 1543 in the month of Ramaḍân (December).

The translation was made by Kamâl-ud-dîn bin Fakhr-ud-Dîn Jahramî كمال الدين بن فخر الدين جهرمي, A.H 994 = A.D. 1580 at the desire of Sulṭân Ibrâhîm 'Âdil Shâh (A.H. 988-1036 = A.D 1580-1627).

Beginning :—

الحمد لله الذي فضّل و كرّم نبينا محمد صلى الله عليه و سلم على ساير الانبياء الخ *

It is divided into three Muqaddimahs, ten Bâbs and a Khâtimah, as follows :—

مقدمه اولى در ذكر احاديثى كه در باب اهل بدعت و شيعه و روافض وارد شده fol. 3b.

مقدمه دوم در بيان وجوب نصب امام fol. 13a.

مقدمه سيوم در اثبات امانت fol. 13b.

باب اول در بيان كيفيت خلافت صديق و استدلال بحقيت آن بدلائل عقليه و نقليه و آنچه تابع آنست fol. 14b.

باب دوم در آنچه مرويي است از اكابر اهل بيت رضي الله تعالى عنهم در مدح و ثنای ابوبكر و عمر رضي الله تعالى عنهما fol. 84b.

باب سيوم در بيان افضليت ابوبكر رض بر سايير اين امت باز عمر باز عثمان باز علي الخ fol. 93b.

باب چهارم در خلافت عمر رض fol. 136b.

باب پنجم در فضايل و خصوصيات عمر رض fol. 140b.

باب ششم در خلافت عثمان رض fol. 159a.

باب هفتم در خلافت علي ابن ابي طالب رض fol. 171a.

باب هشتم در مآخر و فضايل و بعضی از احوال علي رض fol. 176a.

باب نهم در خلافت حسن و فضايل و مآثر و كرامات وی رض fol. 202a.

باب دهم در فضايل اهل نبوي fol. 210b.

خاتمه در بيان اعتقاد اهل سنت و جماعت در حق صحابه fol. 298b.

Written in a fair Nasta'lîq.

Dated Bîjâpûr, Ramaḍân, A.H. 995. The first folio is supplied in a quite modern hand.

No. 114.

foll. 34; lines 11; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3$.

مناظرهٔ جمهوريه

MUNAẒARAH-I-JAMHÛRIYAH.

A controversial work in defence of the Shî'ah tenets, translated from an Arabic treatise on the discussion held at Mashhad, in A.H. 878 = A.D. 1473, between Mullâ Harawî and Shaykh Muḥammad Jamhûr, by Muḥammad bin Muḥammad, better known as Jalâl-ud-Dîn ul-Kâshânî محمد بن محمد معروف به جلال الدين الكاشاني, in A.H. 1001 = A.D. 1592.

Beginning:—

ثنا و محمدتي كه زبان بيان بحكم انت كما الخ *

The title of the work is not given in the text, but in an endorsement in a fly-leaf at the beginning it is called

مناظرهٔ جمهوریه معروف برسالهٔ شیخ محمد جمهور *

Written in fair Indian Ta'lîq within gold and coloured-ruled borders with an ordinary decorated head-piece and 'Unwân.

The MS. was written during the time of Âṣaf-ud-Daulah Bahâdur at the desire of Râi Bahâdur Singh.

Dated, Lucknow, Dulqa'd, A.H. 1210.

No. 115.

foll. 425: lines 17; size $13\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

فواید آصفیه

FAWÂ'ID-I-ÂṢAFÎYAH.

A very comprehensive work on the special privileges and essential peculiarities of the Friday and other congregational prayers, based on the Qurân, Ḥadîṣ and sayings of the Imâms and other holy persons, originally delivered as a course of lectures from the 13th of Rajab, A.H. 1200 to the 7th of Sha'bân, A.H. 1201, by Sayyid Dildâr 'Alî bin Sayyid Muḥammad Mu'în-ud-Dîn ul-Hindî un-Naṣîrâbâdî سید دلدار علي بن سید محمد معین الدین الهندي النصیر آبادي.

Beginning:—

جمیع محامد و صنوف ستایش جناب واحد احدیرا سزا ست *

The full title of the work, given in the Preface, is فواید آصفیه و مواعظ حسنیه but in the Kashf-ul-Ḥujub, p. 570, it is called المواعظ الحسینیه. It consists of fifty-one lectures called موعظه. A detailed account of the contents is given in the beginning of the work.

The original work is followed by a fragment (foll. 421-425) of the Târikh-i-Ibn-i-Hilâl relating to the correspondence between 'Alî and Ma'âwiyah after the former's return from the battle of Jumal.

Written in fair Indian Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Shawwâl, A.H. 1211.

A note on fol. 1^a, dated 11th Ramaḍân, A.H. 1252, records the price of MS. as Rs. 30.

No. 116.

foll. 138; lines 14; size $8\frac{3}{4} \times 4\frac{1}{2}$; 6×3.

ذو الفقار

DULFAQAR.

A refutation of the 12th Chapter of Shâh 'Abd-ul-'Azîz's popular work تحفهٔ اثنا عشریه, by the same Dildâr 'Alî.

Beginning:—

* الحمد لله لمثبت الحق و مزیل الباطل و الصلوة علی الدعاة

The work and the author are mentioned in the Kashful Ḥujub, p. 221.

The following note on fol. 1^a by one Sajjâd 'Alî, whose seal, dated A.H. 1282, immediately follows his signature, gives the particulars of the work.

کتاب ذو الفقار تصنیف جناب علیین مآب سید المجتهدین قدوة المتکلمین المولی ..... مولانا سید دلدار علی ... در جواب باب دوازدهم از کتاب تحفهٔ اثنا عشریه در بیان تولا و تبرا *

Written in fair Indian Ta'lîq.
Not dated, apparently 19th century.

No. 117.

foll. 321; lines 20; size $11\frac{3}{4} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$.

An anonymous Shî'ah work in support of 'Alî's right to the Imâmat and treating of the prerogatives and miracles of the Imâms.

Beginning:—

* حمدی که حامدان ملاء اعلی و ذاکران کرّه غبرا از ادای آن عاجز اند

The name of the author and the title of the work are not given in the text, but in an endorsement on fol. 1^a it is described as کتاب امامیه در بحث امامت.

In the beginning, as well as in the concluding lines, it is said that the author lived for a long time at Ḥaydarâbâd and that he wrote this work for 'Abd Ullah Quṭub Shâh (A.H. 1035-1083 = A.D. 1625-1672). We also learn that he completed it after one and a half years' labour in A H. 1058 = A.D. 1648.

It is divided into a Muqaddimah, on the significance of the Imam and the necessity for his existence (fol. 3^a); a book (Bâb),

on the claims of 'Alî (fol. 7^b), subdivided into twelve Chapters (Faṣl), devoted to the prerogatives and the miracle of the Imâms, and a Khâtimah, containing miscellaneous observations, fol. 315^b.

Written in ordinary but legible Indian Ta'lîq with rubrications.

Dated 26th Rabî' I, A.H. 1081.

A seal of a certain noble (name illegible) of Shâh 'Âlam's court is fixed at the end.

No. 118.

foll. 384; lines 15; size $11 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4$.

THE SAME.

Another copy of the preceding work ending with the tenth chapter. Occasional notes and emendations on the margins.

Written in ordinary Indian Ta'lîq.

Not dated, apparently 19th century.

No. 119.

foll. 383 (385-766); lines and size same as above.

The continuation of the preceding copy beginning with the eleventh chapter and ending with the Khâtimah. This copy begins with a short preamble in which it is said that this is the second volume of the work.

Beginning :—

الحمد لله رب العالمين ..... و بعد بخدمت طالبان راه هدى و شيعيان با صدق و صفا *

Written in the same hand as the preceding copy with marginal notes and emendations.

Not dated, 19th century.

No. 120.

foll. 251; lines 25; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

An anonymous work on the laws, sacred rites and ceremonies to be observed by pilgrims, based on the 'Ilal-ul-Ḥajj of Shaykh-uṣ-Ṣudûq Abî Ja'far Muḥammad bin 'Alî bin Ḥusayn bin Mûsâ bin Bâbwayh ul-Qummî (d. A.H. 381 = A.D. 991), and other works on similar topics, by Muḥammad Taqî bin Majlisî محمد تقي بن مجلسي.

Beginning :—

الحمد لله رب العالمين و الصلوة على سيد الانبياء و المرسلين محمد و عترته الهادين الخ *

The author, who calls himself (fol. 2a) محمد تقي بن مجلسي, is most probably identical with Muḥammad Taqî bin Maqṣûd 'Alî ul-Majlisi, who died in A.H. 1070 = A.D. 1659, and whose work رسالة في الحج is mentioned in Kashf-ul-Ḥujub, p. 256.

The copy is defective towards the end and breaks off with the words منقولست از علي از ابو بصير

Written in ordinary Naskh with additions and emendations on the margins.

A seal of Fâḍil Khân of 'Âlamgîr's court, three of the later kings of Oude and one of Muẓaffar Ḥusayn, are found on fol. 1a.

Not dated, apparently 18th century.

No. 121.

foll. 306; lines 19; size $11\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

تحفة الزائر

TUḤFAT-UZ-ZÂ'IR.

A compendium of all the sacred rites and ceremonies to be observed by the Shî'ite pilgrims and visitors to the holy tombs of the Imâms and other places of sanctity, by Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقي the famous author of many Shî'ite works, who was born A.H. 1038 = A.D. 1628, composed this work A.D. 1085 = A.D. 1674 (cf. fol. 306a), and died A.H. 1110 = A.D. 1698.

Beginning :—

کبوتر ستایشی که از بروج مشیده افواه حامدان آهنگ در و بام صوامع و مسامع قدسیان را شاید مفیض الانواری را سزا ست الخ *

It is divided into a Muqaddimah, twelve Bâbs and a Khâtimah, as follows :—

مقدمه در بیان آداب سفر است fol. 3a.

باب اول در بیان ثواب تعمیر قبور مقدسه حضرت رسول و ائمهٔ هدی ...

و ثواب زیارت ایشان و آداب زیارتهای ایشان fol. 9b.

باب دویم در فضیلت و کیفیت زیارت رسول خدا و فاطمه زهرا و ایمهٔ بقیع fol. 17a.

باب سیم در فضیلت زیارت امیر المومنین ... وکیفیت زیارت آنحضرت fol. 35a.

باب چهارم در بیان فضیلت نجف اشرف و کوفه و مساجد کوفه و آب فراتست fol. 73b.

باب پنجم در فضایل زیارت سید الشهدا حسین بن علي ... fol. 88a.

باب ششم در بیان فضیلت حایر و کربلا معلی و فضیلت تربت حضرت امام حسین و آداب آنست fol. 110a.

باب هفتم در زیارت مطلقهٔ انحضرت که مخصوص بوقتی از اوقات نیست و آداب آنها و سایر اعمال و ادعیه که در روضه مقدسه باید بعمل آورد fol. 123b.

باب هشتم در بیان فضیلت و کیفیت زیارت آنحضرت که مخصوص اند بایام و اوقات معلومه و امکنه بعیده fol. 174b.

باب نهم در بیان فضیلت و کیفیت زیارات حضرات امام موسی کاظم و امام رضا و امام محمد تقي fol. 209b.

باب دهم در بیان فضیلت و کیفیت زیارت حضرت امام علي نقي و امام حسن عسکري و صاحب الامر ... و ادعیه توسل بائمهٔ علیهم السلام و عرایضی که بخدمت ایشان نویسند fol. 229a.

باب یازدهم در بیان زیارت جامعه است که هر امامی را بان زیارت میتوان کرد و استغاثه بایشان نمودن و عرایض بخدمت ایشان نوشتن در حاجتها و شدتها و کیفیت صلوت فرستادن بر ایشان fol. 256b.

باب دوازدهم در آداب زیارت بنیابت و زیارت اولاد ائمه علیهم السلام و اصحاب ایشان و فضیلت سایر بقاع شریفه است fol. 298b.

خاتمه در بیان آداب ملاقات زایران ائمهٔ علیهم السلام fol. 306a.

Written in clear Naskh within gold and coloured-ruled borders with rubrications and an illuminated head-piece. The margins of foll. 1b and 2a are decorated with floral designs.

Dated Shawwâl, A.H. 1243.

Scribe:—ابن شیخ علي شیخ ابو الحسن.

Additions and emendations are occasionally found on the margins.

No. 122.

foll. 489; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

حقّ اليقين

ḤAQQ-UL-YAQÎN.

A comprehensive work on the leading dogmas, principles and theories of Islâmism from the strictest Shî'ite standpoint, by the well-known Shî'ah Mujtahid Muḥammad Bâqir bin Muḥammad Taqî Majlisî محمد باقر بن محمد تقي مجلسي (d. A.H. 1110 = A.D. 1698), who completed it in A.H. 1109 = A D. 1697.

Beginning :—

الحمد لله الواحد الفرد الصمد العليم القدير الذي ليس كمثله شيء و هو السميع البصير *

It comprises the following six books :—

باب اول در اقرار بوجود حق تعالى و صفات كماليه اوست - fol. 2^b.

باب دوم در بيان صفاتيست كه از حق تعالى نفي بايد كرد fol. 7^a.

باب سيم در بيان صفاتيست كه متعلق است بافعال حق تعالى fol. 10^b.

باب چهارم در مباحث نبوة fol. 12^a.

باب پنجم در امامت است fol. 24^b.

In this chapter, which occupies more than half the work, the author demonstrates the exclusive claims of 'Alî and his descendants to the Imâmat, and disparages his opponents at considerable length.

باب ششم در اثبات معاد است و بيان مقدمات آن و توابع آن از وقت مرگ تا انقضاى امر عالم *

Printed in Teheran, A.H. 1241.

Written in minute clear Nasta'lîq within coloured-ruled borders.

Dated Dîqa'd, A.H. 1218.

The copy bears on the fly-leaf the seals of Amjad 'Alî, Sulaymân Jâh and Wâjid 'Alî.

No. 123.

foll. 536; lines 23; size $12 \times 6\frac{3}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

عين الحياة

'AYN-UL-ḤAYÂT.

A very popular and exhaustive work on theology and ethics based on the Qurân and traditions, from a strict Shî'ite standpoint, by the same Muḥammad Bâqir bin Muḥammad Taqî Majlisî (d. A.H. 1110 = A.D. 1698).

Beginning :—

* لآلي حمد و جواهر ثنا تحفهٔ بارگاه جلال كبرياء الخ

The work is divided into numerous sections, variously styled ينبوع, اصل مصباح, فايده, تنوير, مقصد, لمعه, شعبه, باب, فصل, etc. See E. G. Browne, Camb. Cat., pp. 64-69.

Printed at Teheran, A H. 1240.

Written in beautiful Naskh within gold and coloured-ruled margins with an illuminated head-piece and a double-page ornamented 'unwân. The Arabic texts, frequently quoted, are written with all vowels. Additions and emendations are occasionally found on the margins.

The last folio has been supplied in a different hand.

All the seals at the beginning and end of the copy have been rubbed out by some mischievous hand.

Not dated, apparently 18th century.

No. 124.

foll. 103; lines 11; size $8\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3$.

قديريه

QADÎRIYAH.

A Shî'ah treatise in support of 'Alî's claim to the Imâmat, by 'Abd Ullah bin Shâh Manṣûr ul-Qazwînî عبد الله بن شاه منصور القزويني.

Beginning :—

* الحمد لله باعث الرسل رحمة اللعالمين و جاعلهم مبشرين الخ

The following particulars regarding the work and its author are given in the Kashf-ul-Ḥujub, p. 392 :—

الغديرة - في اثبات امير المؤمنين لمولانا عبد الله بن شاه منصور القزويني الطوسي المعاصر للشيخ الحرّ العاملي *

It would appear from the above passage that the author was a contemporary of Shaykh Ḥurr ul-'Âmulî, who is most probably identical with Muḥammad bin Ḥasan ul-Ḥusaynî ul-Ḥurr ul-'Âmulî, d. A.H. 1099 = A.D. 1688 (see Brock. ii, p. 412).

Written in fair Indian Ta'lîq within gold and coloured-ruled borders with decorations in the beginning.

Not dated, apparently 19th century.

No. 125.

foll. 93; lines 14; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

A collection of three treatises (bound together), on some questions regarding Muhammadan theology and law, according to the Shî'ite School, by Muḥammad bin Muḥsin bin Murtaḍâ, surnamed 'Alam-ul-Hudâ محمد بن محسن بن مرتضى ملقب به علم الهدى (cf. fol. 1^b). Rieu, I, p. 140, followed by Ethé, Bodl. Lib. No. 1766, while questioning the date A.H. 1070 (A.D. 1659), given in the Bibliotheca Sprengeriana, No. 585, as a time when 'Alam-ul-Hudâ was still alive, holds that he lived in the first half of the seventh century of the Hijrah. Evidences in this copy however tend to support the date given in the Bibl. Spreng. *loc. cit.* At the end of the first treatise (fol. 69^b), the author says that he finished its composition in Dulḥijjah, A.H. 1098 = A.D. 1686.

يقول عبد الله الفقير ..... محمد المدعو علم الهدى ابن محمد المحسن عفا الله ..... و اتفق تاليفها بقرية قمصر من قرى بلدتنا قاسان لشهر ذى القعد الحرام من شهور حجة ثمان و تسعين و الف من الهجج هجرية الباهرة ...

Again at the end of the third treatise, fol. 91^a, the author says that he extracted it from the original in Dulqa'd, A.H. 1097 = A.D. 1685.

و استخرج هذه السالالة من اصل الرسالة ناظمها الفقير الى ربه في كل موطن محمد المدعو علم الهدى ابن محمد المحسن لشهر ذى القعدة الحرام من شهور حجة سبع و تسعين و الف من الاعوام الهجرية ...

I. Foll. 1^b-70^a. شعائر الايمان Sha'â'ir-ul-Îmân, dealing with some points relating to the principles of Muhammadan theology and law.

Beginning :—

بعد از آرایش دل و زبان بسپاس و ستایش آفریندهٔ آشکار و نهان الخ *

It is divided into the following five Maqâlahs :—

مقالهٔ نخستین در تفصیل اعمال بر سبیل اجمال fol. 2a.

مقالهٔ دوم در بیان فرایض طاعات fol. 7a.

مقالهٔ سیم در بیان نوافل حسنات fol. 22a.

مقالهٔ چهارم در بیان محظورات fol. 37a.

مقالهٔ پنجم در بیان مکروهات

II. Foll. 71b-78a خلاصهٔ کتاب حق گذار Khulâṣah-i-Kitâb-i-Ḥaq-guzâr. A tract in which the author vehemently denounces the doctrines, rites and religious observances of Ṣûfîs which he declares as heretical.

Beginning :—

بعد از آرایش دل و زبان بستایش پروردگار آشکار و نهان الخ *

Foll. 79b-93a. سلالة المعیار Sulâlat-ul-Mi'yâr. A theological discussion of the restrictions to be observed in the composition of poetry and verses, being an extract made by the author himself from his larger work معیار الاشعار.

Beginning :—

بعد از ادای وظائف حمد پروردگار الخ *

Written in learned Naskh, with rubrications. Marginal notes and emendations are occasional.

Dated A.H 1099.

No. 126.

foll. 129; lines 28-34; size $10\frac{1}{2} \times 6\frac{1}{4}$; 9×5.

ترجمهٔ شعب الایمان

TARJAMAH-I-SHU'AB-UL-ÎMÂN.

A work on the leading dogmas and principal theories of Islamism based on the Qurân, Ḥadîṣ and other standard works. It is a translation of Sirâj-ud-Dîn Abû Ḥafṣ 'Umar Qazwînî's abridgment of Abû Bakr Aḥmad bin Ḥusayn ul-Bayḥaqî's (d. A.H. 458 = A.D. 1065) "Shu'ab-ul-Îmân." The translation was made by Nûr-ud-Dîn ibn Jalâl-ud-Dîn نور الدین ابن جلال الدین, who added a Muqaddimah, a Khâtimah and some more matter to the work.

Beginning :—

الحمد لله ربّ العالمين اللّٰهم صل و سلم على عبدک و حبيبک و رسولک الخ

The work is divided into a Muqaddimah, seventy-seven Shu'bas and a Khâtimah. A detailed index of the contents with reference to pages has been given at the beginning of the copy.

Written in careless Nasta'lîq with notes and emendations occasionally found on the margins.

Dated, Friday, the 2nd of Jumâdâ II., A.H. 1105.

Scribe :—محمداک (بر).

The MS. is worm-eaten, and pasted over in many places.

No. 127.

foll. 61 ; lines 10 ; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

تبصرة الزائر

TABṢIRAT-UZ-ZÂ'IR.

A treatise on the rites and ceremonies to be observed by the Shî'ite visitors to the sacred tombs of the Imâms and places of sanctity, by Mîr Muḥammad Badî' ibn Mîr 'Abd-ul-Quddûs Raḍawî Mashhadî مشهدي رضوي ابن مير عبد القدوس بديع محمد مير, who finished it, according to the concluding lines, on the 8th of Jumâdâ II, A.H. 1157 = A.D. 1744.

Beginning :—

الحمد لله رب العالمين و الصلوة على محمد سيد النبيئين *

According to the preface the treatise contains the translation of the 22nd Book of Muḥammad Bâqir Majlisî's (d. A.H. 1110 = A.D. 1678) Biḥâr-ul-Anwâr. The Arabic text is followed by interlinear translation written in minute Nasta'lîq.

Written in beautiful bold Naskh within gold and coloured-ruled borders with an illuminated head-piece. According to the colophon the MS. was written by order of Nawwâb Ḥusayn 'Alî Khân Ṣâḥib Bahâdur, son of Ḥaydar 'Alî Khân.

Dated 2nd Ṣafar, A.H. 1257.

Scribe :—علي ابن محمد.

All the pages of the MS. are pasted over with thin paper.

No. 128.

foll. 171; lines 19; size $11 \times 6\frac{1}{4}$; $8\frac{1}{4} \times 3\frac{1}{4}$.

قرة العينين

QURRAT-UL-'AYNAYN.

A work on the praiseworthy qualities and the great merits of the Khalîfahs Abû Bakr, 'Umar and Uṣmân, based on the traditions of the prophet and holy men, by the well-known Indian scholar Shâh Walî Ullah d. A.H. 1176 = A.D. 1762.

Beginning :—

الحمد لله الذي بعث عبده محمدا صلى الله عليه و سلم الى العالمين *

The full title of the work given in the preface is قرة العينين به تفضيل الشيخين.

Written partly in Indian Ta'lîq and partly in ordinary Nasta'lîq with occasional notes on the margins.

Not dated, apparently 19th century.

No. 129.

foll. 28; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 4$.

خلاصة الاسلام

KHULÂṢAT-UL-ISLÂM.

A short theological treatise on the religious duties and observances of Islâm, according to the Ḥanafî School by Ismâ'îl bin Luṭf Ullah ul-Bâkharzî اسمعيل بن لطف الله الباخرزي.

Beginning :—

حمد و سپاس و ثنای بیقیاس خداوندی را که مجموع مخلوقات را از کتم عدم بصحرای وجود آورده *

It is divided into the following twenty-two Bâbs (chapters) :—

باب اول در بیان ایمان و اسلام و احسان و صفات باري تعالی - fol. 2a.

باب دوم در بیان آبها - fol. 7b.

باب سیوم در بیان دعاهای آبدست fol. 8b.

باب چهارم در بیان فریضه و سنت وضو ساختن fol. 9b.

باب پنجم در بیان غسل fol. 11b.

باب ششم در بیان فریضه های تیمم fol. 12a.

باب هفتم در بیان مسح کشیدن بر موزه fol. 13a.

باب هشتم در بیان نماز fol. 13b.
باب نهم در بیان نماز گذاردن fol. 17a.
باب دهم در بیان قراءت در نماز fol. 17b.
باب یازدهم در بیان فرض و واجب و سنت و نفل و تفرقه میان ایشان fol. 18a.
باب دوازدهم در بیان اوقات نماز fol. 18b.
باب سیزدهم در بیان سجدهٔ سهو fol. 19b.
باب چهاردهم در بیان سجدهٔ تلاوت
باب پانزدهم در بیان نماز جمعه fol. 20b.
باب شانزدهم در بیان نماز عید رمضان و عید قربان fol. 21a.
باب هفدهم در بیان نماز جنازه fol. 22a.
باب هیژدهم در بیان زکوة fol. 23a.
باب نوزدهم در بیان روزه fol. 24a.
باب بیستم در بیان حج fol. 26a.
باب بیست و یکم در بیان حیض fol. 26b.
باب بیست و دوم در بیان نفاس fol. 28a.

Written in ordinary, but legible, Indian Ta'lîq.

The colophon says that the transcription was completed in the house of Muḥammad Riḍâ Khân at Hoogly, on the 19th of Muḥarram, A.H. 1179, by Amân Ullah of Quṭbpur, Sâtgâm.

No. 130.

foll. 87; lines 17-19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

رسالهٔ تجارت

RISÂLAH-I-TIJÂRAT.

A splendid copy of a treatise on legal points relating to commerce, sale, earnings and other monetary affairs, according to the Shî'ite doctrine.

Beginning:—

الحمد لله ربّ العالمين و صلى الله على محمد و آله الطاهرين *

The name of the author and the title of the work are not given in the text, but in the concluding line the work is ascribed to آقا محمد باقر بهبهاني Âqâ Muḥammad Bâqir Bahbahânî, the great Shî'ah Mujtahid, who died in A.H. 1205 = A.D. 1790.

قد اتفق الفراغ من تحرير هذه الرسالة الفارسي (الفارسيه) من تاليف مولانا افضل العلما و اعلم الفضلا آقا محمد باقر بهبهاني ادام الله ايام افادته *

The title is taken from a line in the beginning :—اين رساله ايست در احكام تجارت الخ.

Written in beautiful learned Shikastah hand within gold and coloured-ruled borders with an illuminated head-piece. Marginal emendations and annotations are occasional.

Not dated, apparently 18th century.

The name of Ṣafdar Nawwâb (of Patna), written on the margin of fol. 1^b, suggests that the MS. once belonged to him.

No. 131.

foll. 280; lines 17; size $9\frac{1}{2} \times 6$; 7×4.

تنوير المنار

TANWÎR-UL-MANÂR.

A Persian commentary on Ḥâfiẓ-ud-Dîn Naṣafî's (d. A.H. 710 = A.D. 1310) famous text al-Manâr on the principles of Muhammadan law and jurisprudence, according to the Ḥanafî School, by 'Abd-ul-'Alî Muḥammad, better known as Baḥr-ul-'Ulûm bin Niẓâm-ud-Dîn al-Anṣârî عبد العلي محمد معروف به بحر العلوم بن نظام الدين الانصاري (d. A.H. 1226 = A.D. 1811).

Beginning with the Arabic Preface :—

الحمد لله الذي احكم اصول الشريعة الغراء *

A copy of the work is noticed in the Catalogue of the Calcutta Madrasah Library, p. 66.

Written in ordinary Indian Ta'lîq with the text overlined in red. Emendations and corrections are occasionally found on the margins.

Dated 25th Jumâdâ I., A.H. 1232.

No. 132.

foll. 169; lines 13; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 2\frac{3}{4}$.

قيامت نامه

QIYÂMAT NÂMAH.

An account of the events which are to take place at the approach of the Day of the Resurrection, and a detailed description

of the world to come, based upon the Qurân and Ḥadîṣ, by the same 'Abd-ul-'Alî Muḥammad, better known as Baḥr-ul-'Ulûm (d. A.H. 1226 = A.D. 1811).

Beginning :—

* الحمد لله ربّ العالمين و الصلوة على رسوله محمد خاتم المرسلين الخ

The work comprises the following three chapters :—

باب اول در اشراط ساعت fol. 1b.

باب دوم در بيان اهوال ساعت و الوقائع التي تقع بعد الحشر fol. 42a.

باب سيوم در صفت جنت و جهنم و در صفت اهل جنت و اهل جهنم fol. 115a.

We learn from the colophon that this work, composed by the author during his stay in the Madrasah of Munshî Sayyid Ṣadr-ud-Dîn at Bûhâr, was transcribed by Maulavî Sayyid Ṣadr-ud-Dîn Aḥmad's order in A.H. 1288 by Irâdat 'Alî of Bûhâr.

هذا ما تيسر لنا في املاء الرسالة بفتح الرحمٰن اما هذه الرسالة المتبركة المسمى (المسماة) بقيامت نامه از تصانيف افضل علماء متاخرين .... مولانا عبد العلي قدس سره ..... حين تشريف داشتن بموضع بوهار در مدرسهٔ عاليه منشي سيد صدر الدين مرحوم تصنيف يافته اين نقل ششم است - حسب فرمودهٔ مولوي سيد صدر الدين احمد صاحب حنفي دام اقباله فى التاريخ بيست و نهم ماه آسن سنه ١٢٨٨ هجري ..... روز يكشنبه از فضل رب العالمين و طفيل جناب سيد المرسلين اين قيامت نامهٔ متبرک باتمام رسانيد (رسيد) ... كاتبه ارادت علي بوهاري ...

Written in clear Nasta'liq with the headings in red.

No. 133.

foll. 194 ; lines 18 ; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$.

صولت غضنفريه

ṢAULAT-I-ĠAZANFARÎYAH.

A Sunnî denunciation of the Shî'ite custom of "temporary marriage" (متعه), written, A.H. 1237 = A.D. 1821, in refutation of Dildâr 'Alî's son Sayyid Muḥammad's work بارقهٔ ضيغميه on the legality of the *mut'ah*, by Muḥammad Rashîd-ud-Dîn محمد رشيد الدين,

a pupil of Maulânâ Shâh 'Abd-ul-'Azîz (d. A.H. 1239 = A.D. 1824), the author of the popular work تحفهٔ اثنا عشریه and of several other works.

Beginning :—

* الحمد لله الذي انزل الكتاب نورا مبينا لمن سلمت عيناه الخ

Written in ordinary Indian Ta'lîq.
Not dated, apparently 19th century.

No. 134.

foll. 376 ; lines 9 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

تبصرة المهتدين

TABṢIRAT-UL-MUHTADÎN.

A Persian translation and explanation of Sayyid Muḥammad Taqî bin Sayyid Ḥusayn's Arabic work Ḥadîqat-ul-Wâ'iẓîn, which contains a course of lectures on Muhammadan theology and moral philosophy, delivered in the month of Ramâḍân, A.H. 1258 = A.D. 1842.

The original work was dedicated to Amjad 'Alî Shâh at whose desire this Persian paraphrase was made by Sayyid 'Abd-Ullah سيد عبد الله in Rajab, A.H. 1261 = A.D. 1845.

Beginning :—

* الحمد لله الذي امربا التقوى و نهي عن اتباع النفس و الهوى

Written in clear Nasta'lîq within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously ornamented double page 'Unwân.

A neat and beautiful copy, probably prepared for Amjad 'Alî Shâh at whose desire the translation was made.

No. 135.

foll. 275 ; lines 15-19 ; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7\text{-}7\frac{1}{4} \times 3\frac{1}{2}$.

فتاوىٰ برهنه

FATÂWÂ-I-BARAHNAH.

A compendium of Muhammadan theology and law according to the Hanafite School, by Naṣîr-ud-Dîn Lâhaurî نصير الدين لاهوري.

Beginning :—

حمد مر خدای جهان را که یکتاست باوصاف کمال و مبرا ست از نقص و زوال *

The work has been lithographed at Lahore.

Three folios of a different work on the same topic are prefixed to this MS.

Written in careless Indian Ta'lîq with numerous emendations and annotations.

The MS is mended and pasted over in many places. Foll. 12, 15 and 260-265 have been bound upside down. Fol. 4^b is written in a later hand.

Not dated, apparently 19th century.

No. 136.

foll. 373; lines 17; size 9×5; $6 \times 2\frac{1}{2}$.

جمال الصالحين

JAMÂL-UṢ-ṢÂLIḤÎN.

Exposition of the principal rites, duties and observances of Islâm, according to the Shî'ah School, based on the Qurân, Ḥadîṣ and sayings of holy men, by Ḥusayn bin 'Abd-ur-Razzâq حسين بن عبد الرزاق.

Beginning:—

الحمد لله رب العالمين حق حمده و صلى الله على محمد *

It is divided into a Muqaddimah, twelve Bâbs and a Khâtimah. The Bâbs, each sub-divided into several Faṣls, begin respectively on foll. 9^a, 52^b; 64^b, 138^a, 163^a, 224^a, 234^a, 244^b, 303^b, 319^a, 330^b and 346^b.

Written in a clear minute Naskh within gold and coloured-ruled borders with an illuminated head-piece and rubrications.

Not dated, apparently 18th century.

No. 137.

foll. 216; lines 15; size $8\frac{1}{4} \times 5$; $5\frac{1}{2} \times 3\frac{1}{4}$.

تحفة المسلمين

TUḤFAT-UL-MUSLIMÎN.

A defective and incomplete copy of a work on the observances, rites and dogmas of Islâmism, according to Shî'ite School.

The copy is defective at both ends, and the title is taken from an endorsement on a fly-leaf at the beginning.

It opens abruptly thus:—

* نعمت مغفرت را بر خوان ادراک فضل و صواب الخ

and breaks off چنان شد تند ... موج زن.

Foll. 26-29 are bound upside down.

Written in ordinary Indian Ta'lîq within coloured-ruled borders.

Not dated, apparently 19th century.

No. 138.

foll. 144; lines 19; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 4$.

مباحثهٔ ملا با پادري

MUBAḤAṢAH-I-MULLÂ BÂ PÂDRÎ.

A defective copy of a Musulmân refutation of a certain Padre's defence of Christianity. Several folios are wanting in the beginning and consequently the name of the author, title of the work, etc., cannot be ascertained.

In an endorsement on the fly-leaf the work is called مباحثهٔ ملا با پادري.

It opens abruptly thus:—

* خوشتر از ديدن هزار بوستان و بسيار

and ends:—

* تا وقتی که مدعاء شما به حصول انجامد ملا نيز چنين گفت

Written in ordinary Indian Ta'lîq within coloured-ruled borders.

Not dated, apparently 19th century.

The MS. is pasted with thick patches.

No. 139.

foll. 111; lines 18; size $11 \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

خطيئة الائمة

KHAṬÎ'AT-UL-A'IMMAH.

Account of a debate which took place between the author and some lawyers of the four Islamic Schools, viz. Ḥanafî, Mâlikî, Shâfi'î and Ḥanbalî, and in which the author attempted to refute their doctrines.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله
اجمعين حقتعالى ببرهان تحقيق النخ *

In the preface the author, who calls himself يُوحَنّا بني اسرائيل المصري, Yûḥannâ Banî Isrâ'îl ul-Miṣrî, states that he was born a Jew, and that after a careful investigation of all religions he found Islâm to be the only true religion. After embracing Islâm he held a debate with the leading 'Ulamâ of the Ḥanafî, Mâlikî, Shâfi'î and Ḥanbalî sects, in the course of which he attempted to refute them, supporting the tenets of the Imâmiyah sect of the Shi'ahs.

Written in clear Indian Ta'lîq, with rubrications.

Dated 30th Ṣafar, A.H. 1280.

Scribe :—Shujâ'at 'Alî Khân.

The MS. is worm-eaten in some places.

No. 140.

foll 181 ; lines 9-15 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$.

A collection of theological treatises, bound in one volume.

I. Foll. 9^b-15^a. چهل حديث. Forty sayings of Muḥammad, in Arabic, without any preface or introduction.

Beginning :—

چهل حديث حضرت رسالت پناه صلى الله عليه و سلم - حديث اول -
قال عليه السلام من قراء و حفظ اربعين حديثا من امتي النخ *

Written in ordinary Naskh with all vowels.

II. Foll. 9^b-15^a. Another series of the Prophet's traditions in Arabic without any title or introduction.

Beginning :—

قال النبي صلى الله عليه و سلم مثل صلوة الخمس كمثل نهر جار النخ *

Written in ordinary Naskh, but more neatly than the preceding treatise.

III. Foll 15^b-109^a. ترجمهٔ لباب الاخبار Tarjumah-i-Lubâb-ul-Akhbâr. A collection of 400 traditions of the Prophet, in forty chapters, each of which contains ten traditions, on various points of Muhammadan theology and law, a kind of general introduction to the science of Ḥadîṣ. The original text in Arabic by Aḥmad bin 'Abd Ullah احمد بن عبد الله is followed by Persian translation by Muḥammad ibn Maḥmûd محمد ابن محمود.

Beginning :—

حمد بیحد و ثنای بی عد مر خدایرا جل جلاله و عم نواله که علم علماء عالم را بر افراشت الخ *

An index of the forty chapters occupies foll. 16^b-17^b.

Foll. 15^b-75^b are written in ungraceful, but legible, Naskh and Nasta'lîq and foll. 76^a-109^a, written by one رحمت الله, are in fair hand.

Dated Monday, the 24th of Jumâdâ II, A.H. 1176.

IV. Foll. 110^b-181^a. عمدة الاسلام 'Umdat-ul-Islâm. A compendium of Muhammadan civil and ecclesiastical law in all its branches, comprising purifications or ablutions, prayers, alms, fasting and pilgrimage, based on numerous Arabic and Persian works (enumerated on foll. 180^a-180^b), by Abû Ṭâhir ibn Kamâl of Multân ابو طاهر ابن كمال ملتاني. See fol. 179^b, line 13.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله الخ *

Written in ordinary Indian Ta'lîq.

Dated Friday, the 9th Jumâdâ II, the 27th regnal year ?

Scribe :—محمد امين قادري.

No. 141.

foll. 40 ; lines 15-19 ; size 9½ × 6 ; 7½ × 4.

Another collection of theological treatises.

I. Foll. 1^b-27^a منافع القلوب Manâfi'-ul-Qulûb. A treatise dealing with some of the most important points in Muhammadan theology and law, by an anonymous author, who was a disciple of Shaykh Maḥmûd Naṣîruddîn (cf. fol. 1^b).

Beginning :—

حمد بیحد و ثنای بیعد مر آفریدکاریرا که بصنع قدیم و حکمت مستقیم الخ *

It is divided into two parts. The first, مسائل اعتقاد, begins on fol. 3^a. The second, مسائل احكام شريعت, comprising several sub-headings, begins on fol. 4^a.

The colophon says that the transcription was made in the house of Mîr Sayyid Ġulâm Muḥammad at Manair, in 1115 Bengali era, during the reign of Shâh 'Âlam.

Scribe :—نواز الدين.

II. Foll. 28^a-35^a. Another theological tract on the exposition of the principal rites and observances of Islâm by an anonymous author.

Beginning :—

الحمد لله الذي هدانا لهذا الخ *

III. Foll. 35^b-40^b. A similar tract, by Quṭb-ud-Dîn Muḥammad bin Ġiyâṣ-ud-Dîn 'Alî قطب الدين محمد بن غياث الدين علي.

The first two treatises are written in ordinary Indian Ta'lîq by one scribe. The third, written by a different scribe in careless Ta'lîq, though not dated, apparently belongs to the same period as the first two.

No. 142.

foll. 13; lines 17: size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

Two theological treatises.

I. Foll. 1^a-7^a اساس المصلي Asâs-ul-Muṣallî. A short tract dealing with the rites and observances connected with ablution and prayers, according to the Ḥanafî School, by one بدر ركن سندهي.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله الخ *

It is divided into two chapters, the first of which, sub-divided into nine sections, begins on fol. 1^b, and the second, with eight sub-divisions, begins on fol. 3^a. A marginal note at the end of this treatise says that it was transcribed by Khayr Ullah bin Shaykh Muḥammad Rafîq for his son Shaykh Nûr Ullah, on the 22nd Rajab, A.H. 1129.

II. Foll. 8^a-13^a. Another tract on Friday, 'Id-day, funeral and other prayers, by Murîd-ul-Ḥaq, مريد الحق.

Beginning :—

بعد حمد و ثنای کبریای که ذاتش موجد کائنات الخ *

It is divided into four Bâbs, each sub-divided into several sections.

Written by the above-named scribe for the same Shaykh Nûr Ullah on the same date.

Written in careless Indian Ta'lîq within coloured-ruled borders.

(3) Commentaries and other Explanatory Works on the Qurân.

No. 143.

foll. 433; lines 15; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

ترجمة الخواصّ

TARJUMAT-UL-KHAWÂṢṢ.

A detailed Shî'ah commentary on the Qurân, usually styled تفسير زوّاري, by 'Alî bin Ḥasan uz-Zawwârî علي بن حسن زوّاري (wrongly called in the preface here "Sabzwârî"), who completed it in A.H. 946 = A D. 1539.

This library possesses in two volumes only a portion of the extant commentary. The first volume, comprising the first six Sûrahs, begins thus:—

* حمد بيحد و شكر بلا عد منعمى را سزد كه شقايق حقايق قرآني را الخ

Sûrah 1 begins on fol. 31^a; 2, on fol. 78^a; 3, on fol. 186^b; 4, on fol. 258^b; 5, on fol. 333^b; 6, on fol. 387^a.

The copy breaks off with the words

* حاصل سخن آن است كه امهال است اما اهمال

No. 144.

foll. 385; lines and size same as above.

Continuation of the preceding work, comprising Sûrahs 7-18. It opens thus;—

* نخواهد بود - سيقول الذين اشركوا لو شاء الله

Sûrah 7, on fol. 7^a; 8, on fol. 70^a; 9, on fol. 97^a; 10 on fol. 152^a; 11, on fol. 185^b; 12, on fol. 218^b; 13, on fol. 253^b; 14, on fol. 268^a; 15, on fol. 281^a; 16, on fol. 292^b; 17, on fol. 324^b; 18, on fol. 357^b.

Ends:—

* آن نور ازو تا بآسمان برسد

Both volumes, due to the penmanship of one scribe, are written in beautiful Naskh within coloured-ruled borders, with the text in red.

Not dated, apparently 17th century.

Foll. 1-25 of the first volume and 378-385 of the second have been bordered.

Foll. 376-378 of the second volume are slightly damaged.

No. 145.

foll. 420; lines 18; size $13\frac{1}{2} \times 8\frac{1}{4}$; $6\frac{1}{4} \times 3$.

تفسير شاهي

TAFSÎR-I-SHÂHÎ.

A juridical commentary on the Qurân, containing the explanation of those verses which relate to Muhammadan civil and ecclesiastical laws, according to the Shî'ah doctrine, composed at the desire of Shâh Ṭahmâsp Ṣafawî (A.H. 930-984 = A.D. 1524-1576), by Abul Fatḥ ul-Ḥusaynî, the author of the work Ṣafwat-uṣ-Ṣafâ, noticed in Rieu, I., p. 345.

Beginning: —

فاتحهٔ فایحهٔ کتاب کتّاب فصاحت مآب و خطبهٔ واضحهٔ خطاب خطّاب

بلا انتساب *

It comprises twenty-two Kitâbs or Books, each sub-divided into several sections, called نوع - مبحث - قسم etc. The Kitâbs are as follows: —

1. كتاب الطهارت, on fol. 4^b.
2. كتاب الصلوة, on fol. 31^b.
3. كتاب الصوم, on fol. 111^a.
4. كتاب الزكوة, on fol. 122^b.
5. كتاب الخمس, on fol. 142^b.
6. كتاب الحج, on fol. 146^b.
7. كتاب الجهاد, on fol. 182^a.
8. كتاب الامر بالمعروف و النهي عن المنكر, on fol. 226^b.
9. كتاب المكاسب, on fol. 229^a.
10. كتاب البيع, on fol. 242^b.
11. كتاب الدين و توابعه, on fol. 251^b.
12. كتاب عدة من العقود وغيرها, on fol. 261^a.
13. كتاب الوصية, on fol. 270^b.
14. كتاب النذر و العهد و اليمين, on fol. 284^a.
15. كتاب العتق, on fol. 291^b.
16. كتاب النكاح, on fol. 293^b.
17. كتاب الفراق, on fol. 340^a.
18. كتاب المطاعم و المشارب, on fol. 362^a.
19. كتاب الميراث, on fol. 377^b.

20. كتاب الحدود, on fol. 390^b.

21. كتاب الجنايات, on fol. 400^a.

22. كتاب القضايا و الشهادات, on fol. 410^a.

Written in ordinary Nasta'lîq with the text of the Qurân written in large Naskh overlined in red. The whole MS. has been mended and the original folios have been placed in new margins. Foll. 111-114 and 335-338 have been misplaced in binding.

Dated, the last day of Ṣafar, A H. 1088.

The name of the scribe given in the colophon has been rubbed out.

No. 146.

foll. 714; lines 25; size $12\frac{3}{4} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$.

خلاصة المنهج

KHULÂṢAT-UL-MANHAJ.

A Shî'ah commentary on the Qurân by Ibn Shukr Ullah Fath Ullah ush-Sharîf ul-Kâshânî ابن شكر الله فتح الله الشريف الكاشاني (d. A.H. 978 = A.D. 1570), abridged by himself from his larger commentary in five volumes, styled منهج الصادقين في الزام المخالفين.

Beginning :—

حمدى چون كلمات ربّاني بيغايت شايسته لطيفى است كه از محض لطف ابدي الخ *

The commentary is divided into three parts as follows :—

Part I.—Comprises the first 18 Sûrahs, foll. 3^b-297^b.

Part II.—Sûrahs 19-35, foll. 298^b-471^a.

Part III.—Sûrahs 36-114, foll. 471^b-714^a.

A table of contents occupies the first two folios of the MS. The work has been lithographed at Teheran, A.H. 1281.

Written in beautiful Nîm Shikastah within gold-ruled borders, with an illuminated head-piece The text of the Qurân is written in Naskh overlined red.

The colophon of the *first part*, dated 12th Jumâdâ I., A.H. 1085, runs thus :—

تم المجلد الاول من تفسير خلاصة المنهج في ثاني عشر شهر جميدى الاولى من شهور سنة خمس و ثمانين و الف من الهجرة النبوية المصطفوية بقلم اقل الخليقة ابن محمد رضا محمد حسين الفيروز آبادي بدار السلطنة

مذبور محمد پور بیجاپور صینت عن الفتن و الفتور و صلی الله علی محمد و آله اولا و آخرا *

Part second is not dated.

The *third part* is dated 23rd Ramaḍân, A.H. 1085.

Two seals of one Muẓaffar Ḥusayn are found respectively at the beginning and end of the copy.

No. 147.

foll. 275; lines 31; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

مواهب علیه

MAWÂHIB-I-'ALIYYAH.

A well-known commentary on the Qurân, usually styled تفسیر حسینی, composed at the request of Mîr 'Alî Shîr, to whom it is dedicated, between A.H. 897 and 899 = A.D. 1492 and 1494, by the famous author Ḥusayn bin 'Alî ul-Wâ'iz ul-Kâshifî حسین بن علي الواعظ الكاشفي (d. A.H. 910 = A.D. 1504).

It is divided into two volumes. The present volume, which is the first, comprises chapters I-XV, or the first half of the Qurân, and begins thus:—

بعد از تمهید قواعد محامد الهي و تاسیس مباني ثنا خواني الخ *

No. 148.

foll. 296; lines and size same as above.

The second volume of the preceding work comprising the latter half (chapters XVI-XXX) of the Qurân.

Beginning:—

كهيعص - در مواهب صوفیا (صوفیه) بادیه از مواهب الٰهي كه بر حضرت شیخ ركن الدین علاء الدولة السمناني *

The whole commentary was printed in Calcutta A.H. 1247, and at Lucknow 1874. It was translated into Turkish by Abu'l Faḍl Muḥammad bin Idrîs Bidlîsî (d. A.H. 982 = A.D. 1574). A Hindûstânî translation, called تفسیر قادری, by Fakhr-ud-Dîn Aḥmad Qâdirî, was lithographed in Lucknow A.H. 1879.

Both volumes, due to the penmanship of one scribe, whose name however does not appear in either copy, are written in beautiful minute Naskh within gold and coloured-ruled borders with an

illuminated head-piece at the beginning of each volume. The text of the Qurân, written in larger Naskh in red, has all the vowels in black. Additions and emendations are occasionally found on the margins. The MS. though written in a beautiful hand is not free from clerical mistakes.

Not dated, apparently 16th century.

No. 149.

foll. 479; lines 25; size $12\frac{3}{4} \times 8$; $9\frac{3}{4} \times 5\frac{1}{4}$.

جلاء الاذهان

JALÂ-UL-AḌHÂN.

A Shî'ah commentary on the Qurân, based for the greater part on the traditional interpretations of the Imâms, by Abul Maḥâsin Ḥusayn bin Ḥasan ul-Jurjânî ابو المحاسن حسين بن حسن الجرجاني. The date of composition of the work or of the author cannot be ascertained. The author of the Kashf-ul-Ḥujub, p. 256, gives the following meagre account of the work and the author:—

جلاء الاحزان و جلاء الاذهان في تفسير القران لابى المحاسن الجرجاني فارسي *

In an endorsement on the fly-leaf due to a later hand the work is called تفسير كازروني. It is divided into two volumes. The first comprises the first sixteen Sûrahs of the Qurân and begins thus with a preface:—

سپاس و ثنا و حمد بى منتها مر خدايرا كه اين هفت ايوان معلق و آسمان مطبق *

The preface is followed by seven preliminary sections explaining the various meanings of the Qurân, the Sûrah, the Tafsîr, etc., after which follows the commentary on اعوذ بالله الخ and بسم الله الخ. The commentary on the first Sûrah (الفاتحة) begins thus on fol. 5^b:—

الحمد لله - اين ثنائى است كه خدايتعالى جل جلاله برخود ميگويد الخ *

The remaining fifteen Sûrahs begin respectively—2, fol. 8^a; 3, fol. 116^a; 4, fol. 174^b; 5, fol. 216^a; 6, fol. 261^a; 7, fol. 295^a; 8, fol. 339^b; 9, fol 355^b; 10, fol. 392^b; 11, fol. 411^a; 12, fol. 428^b; 13, fol 448^a; 14, fol. 455^a; 15, fol. 457^b; 16, fol. 467^a.

This copy breaks off with the words :—

که خدایتعالی برای ما ذخیره کرده بود آنروزی ...

Written in clear Nasta'lîq within gold and coloured-ruled borders with an illuminated, now faded, head-piece. The text is written in red with all vowels.

Foll. 9 and 10 are bound upside down.

Foll. 43-46, 438, 439 and 461 have been misplaced in binding.

Not dated, apparently 16th century.

The margins of the folios are worm-eaten.

No. 150.

foll. 320 ; lines 15 ; size $14\frac{1}{4} \times 9\frac{1}{4}$; $10\frac{1}{2} \times 6$.

The second volume of the preceding work, beginning with the 19th Sûrah (سورهٔ مریم) and ending with the last. The latter portion of the 16th Sûrah and the whole of the 17th and 18th are therefore wanting. This volume, like the preceding, contains an endorsement on the fly-leaf in which the work is called تفسیر کازرونی, while the illuminated head-piece bears the inscription المجلد ثانی من تفسیر.

Beginning :—

سورهٔ مریم علیها السلام مکی است - و نود و هشت آیت است - هرکه این سوره بخواند خدای تعالی او را الخ *

The 20^a Sûrah begins on fol. 10^a ; 21, on fol. 19^a ; 22, on fol. 31^a ; 23, on fol. 40^a ; 24, on fol. 48^b ; 25, on fol. 61^a ; 26, on fol. 75^b ; 27, on fol. 85^a ; 28, on fol. 93^b ; 29, on fol. 103^a ; 30, on fol. 108^a ; 31, on fol. 112^b ; 32, on fol. 115^b ; 33, on fol. 118^a ; 34, on fol 130^a ; 35, on fol. 135^b ; 36, on fol. 139^b ; 37, on fol. 144^a ; 38, on fol. 150^b ; 39, on fol. 155^a ; 40, on fol. 162^a ; 41, on fol. 168^a ; 42, on fol. 173^a ; 43, on fol. 178^b ; 44, on fol. 183^b ; 45, on fol. 186^a ; 46, on fol. 188^a ; 47, on fol. 192^a ; 48, on fol. 194^b ; 49, on fol. 200^b ; 50, on fol. 204^b ; 51, on fol. 207^b ; 52, on fol. 210^b ; 53, on fol. 212^b ; 54, on fol. 217^b ; 55, on fol. 220^a ; 56, on fol. 224^a ; 57, on fol. 228^a ; 58, on fol. 233^a ; 59, on fol. 236^b ; 60, on fol. 241^b ; 61, on fol. 244^a ; 62, on fol. 245^b ; 63, on fol. 248^a ; 64, on fol. 249^b ; 65, on fol. 251^a ; 66, on fol. 253^b ; 67, on fol. 256^b ; 68, on fol. 259^a ; 69, on fol. 262^a ; 70, on fol. 264^a ; 71, on fol. 266^a ; 72, on fol. 268^a ; 73, on fol. 269^b ; 74, on fol. 271^b ; 75, on fol. 274^a ; 76, on fol. 276^a ; 77, on fol. 279^b ; 78, on fol. 281^a ; 79, on fol. 283^b ; 80, on fol. 285^a ; 81, on fol. 286^b ; 82, on fol. 288^a ; 83, on fol. 289^a ; 84, on fol. 290^b ; 85, on fol. 292^a ; 86, on fol. 293^b ; 87, on fol.

294^a; 88, on fol. 295^b; 89, on fol. 296^b; 90, on fol. 299^b; 91, on fol. 301^a; 92, on fol. 301^b; 93, on fol. 302^a; 94, on fol. 303^b; 95, on fol. 304^b; 96, on fol. 305^a; 97, on fol. 306^b; 98, on fol. 308^a; 99, on fol. 309^a; 100, on fol. 309^b; 101, on fol. 310^a; 102, on fol. 310^b; 103, on fol. 311^b; 104, on fol. 311^b; 105, on fol. 312^a; 106, on fol. 314^a; 107, on fol. 314^a; 108, on fol. 314^b; 109, on fol. 315^b; 110, on fol. 316^a; 111, on fol. 318^a; 112, on fol. 318^b; 113, on fol. 319^a; 114, on fol. 319^b.

Written in beautiful minute Nasta'lîq within gold and coloured-ruled borders. The text of the Qurân, written in a larger Naskh, is in red.

The first two pages are beautifully illuminated with ornament of gold and floral designs.

Dated 16th Dulḥijjah, A.H. 971. The name of the scribe, given in the colophon, is

افقر خلق الله ابن ابي نصر محمد سعيد الشريف عفي عنهما *

No. 151.

foll. 476; lines 16; size $10\frac{1}{4} \times 6\frac{3}{4}$; $6\frac{1}{2}$-$7\frac{1}{2} \times 4$-$4\frac{1}{2}$.

توضيح

TAUḌÎḤ.

A commentary on the Qurân, containing an easy translation and explanation of the sacred text intended for beginners, by an anonymous author.

Beginning :—

حمد آن خدای را که بفرستاده بر پیغامبر ما قرآن مژده دهنده مومنان را الخ *

The MS. is defective towards the end. It comprises the first 22 Sûrahs and a portion of the 23rd Sûrah المؤمنون after which it breaks off with the words :—

و آنانکه ایشان مال زکوة ادا کنندہ اند *

These twenty-three Sûrahs are as follows :—

1, on fol. 1^a; 2, on fol. 4^b; 3, on fol. 75^b; 4, on fol. 120^a; 5, on fol. 164^b; 6, on fol. 196^a; 7, on fol. 229^a; 8, on fol. 269^b; 9, on fol. 282^a; 10, on fol. 306^a; 11, on fol. 321^b; 12, on fol. 337^b; 13, on fol. 352^b; 14, on fol. 362^a; 15, on 370^b; 16, on fol. 377^b; 17, on fol. 396^b; 18, on fol. 413^a; 19, on fol. 430^b; 20, on fol. 439^a; 21, on fol. 452^b; 22, on fol. 464^b; 23, on fol. 476^b.

Foll. 1^b-272^b are written in fair Naskh and foll. 273^a-476^b in ordinary Indian Ta'lîq. The text is written in red.

Not dated, apparently 18th century.

No. 152.

foll. 421; lines 21; size $10\frac{1}{4} \times 7$; $7\frac{1}{4} \times 4\frac{1}{2}$.

تفسير علي عظيم خان

TAFSÎR-I-'ALÎ 'AẒÎM KHÂN.

A very detailed commentary on the Qurân based on the Arabic Sunnî commentaries - كشاف - بيضاوي - مدارک - جامع البيان, the Imâmiah commentary اصفي و صافي - كنز العرفان - مجمع البيان and the Persian commentary entitled منهج الصادقين etc., by 'Alî 'Aẓîm Khân علي عظيم خان. The author does not give a title to his work, but it is endorsed in a later hand as تفسير علي عظيم خان.

The MS. has been divided by the binder into three volumes, bound separately.

The first volume comprising the first nine Sûrahs begins thus with a Preface:—

از اقلام اشجار و مداد بحار بر صفحات ليل و نهار تفسير سطري از سپاس آفريدگار كه از محض فضل بى نهايت ازلي

The explanation of the words اعوذ بالله الخ begins on fol. 1^b and that of بسم الله الخ on fol. 2^a.

The nine Sûrahs are as follows:—

1, on fol. 3^b; 2, on fol 6^a; 3, on fol. 128^a; 4, on fol. 189^a; 5, on fol. 245^a; 6, on fol. 289^a; 7, on fol. 331^b; 8, on fol. 381^b; 9, on fol. 401^a.

Ends: ... رحيم مهربان است كه معذوران را with the catch-words رخصت قعود دهد.

No. 153.

foll. 303; lines and size same as above.

Continuation of the preceding copy, comprising Sûrahs 10th to 29th, i.e. سورهٔ يونس to سورهٔ عنكبوت. The copy opens thus:—

... رخصت قعود دهد مرويست كه آية

در حق ابن مكتوم اعمى نازل شد *

The Sûrahs are as follows :—

10, on fol. 9^b; 11, on fol. 26^b; 12, on fol. 45^a; 13, on fol. 68^a; 14, on fol. 76^a; 15, on fol. 83^b; 16, on fol. 90^b; 17, on fol 109^a; 18, on fol. 128^a; 19, on fol. 146^a; 20, on fol. 160^b; 21, on fol. 180^a; 22, on fol. 200^a; 23, on fol. 216^a; 24, on fol. 227^a; 25, on fol. 244^b; 26, on fol. 257^b; 27, on fol. 272^b; 28, on fol. 285^a; 29, on fol. 300^b.

Ends :—توانا است بجهت آن که قدرت ذاتي اوست و ذات او نسبت بجمله ممكنات.

The catch-words of the last folio are بجمله ممكنات.

No. 154.

foll. 279; lines 21-25; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8\text{-}8\frac{1}{2} \times 8\frac{1}{4}\text{-}8\frac{1}{2}$.

Continuation of the preceding copy, opening with the words :—

* همه ممكنات يكسان است پس چون به نشاء اولى قادر است الخ

It comprises Sûrahs 30-99, as follows :—

30, on fol. 7^b; 31, on fol. 16^a; 32, on fol. 21^b; 33, on fol. 25^b; 34, on fol. 41^b; 35, on fol. 49^b; 36, on fol 55^b; 37, on fol. 63^b; 38, on fol. 75^b; 39, on fol. 85^b; 40, on fol. 97^a; 41, on fol. 108^a; 42, on fol. 116^a; 43, on fol. 125^a; 44, on fol. 133^b; 45, on fol. 137^b; 46, on fol. 141^b; 47, on fol. 148^a; 48, on fol. 153^b; 49, on fol. 161^b; 50, on fol. 167^a; 51, on fol. 171^a; 52, on fol. 175^b; 53, on fol. 179^a; 54, on fol. 183^b; 55, on fol. 186^b; 56, on fol. 191^a; 57, on fol. 195^b; 58, on fol. 200^b; 59, on fol. 204^a; 60, on fol. 208^a; 61, on. fol. 211^a; 62, on fol. 212^b; 63, on fol. 214^a; 64 on fol. 215^b; 65, on fol. 217^b; 66, on fol. 221^a; 67, on fol. 223^b; 68, on fol. 226^a; 69, on fol. 230^a; 70, on fol. 232^b; 71, on fol 235^a; 72, on fol. 237^a; 73, on fol. 239^a; 74, on fol. 243^b; 75, on fol. 246^b; 76, on fol. 249^b; 77, on fol. 251^a; 78, on fol. 253^a; 79, on fol. 255^a; 80, on fol. 256^b; 81, on fol. 258^a; 82, on fol. 258^b; 83, on fol. 261^a; 84, on fol. 262^a; 85, on fol. 263^b; 86, on fol. 264^a; 87, on fol. 265^b; 88, on fol. 266^b; 89, on fol. 269^a; 90, on fol. 270^a; 91, on fol. 271^b; 92, on fol. 272^b; 93, on fol. 274^a; 94, on fol. 274^b; 95, on fol. 275^a; 96, on fol. 277^a; 97, on fol. 277^b; 98, on fol. 278^b; 99, on fol. 279^a.

Ends :—و ذالنون گفته كه كنود بمعني هلوع است و هلوع مفسر باشد باينكه *

The catch-words found here are اندك را.

The commentary on the last fifteen Sûrahs is wanting,

The three volumes are written in Nasta'lîq by various hands. The text of the Qurân in the first volume and in a portion of the second (foll. 1-181^a), is written in red, and in the remaining portion

of the second and the whole of the third in black. Scanty notes are on the margin.

Not dated, apparently 19th century.

Each volume bears the seal of Muntaẓim-ul-Mulk Muḥsin-ud-Daulah Farîdûn Jâh Sayyid Manṣûr 'Alî Khân Bahâdur Nuṣrat Jang, the late Nawwâb of Murshidâbâd.

No. 155.

foll. 144; lines 13; size $8 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

تفسیر بعض آیات

TAFSÎR-I-BA'Ḍ ÂYÂT.

A very defective copy of a commentary on some selected verses of the Qurân relating to the various points of the Ṣûfic doctrine based on the Ḥadîṣ. The copy is defective at the beginning as well as towards the end, and neither the title of the work nor the name of the author can be found. On the margin of fol. 1^a it is endorsed تفسیر بعض آیات.

It opens abruptly thus:—

فرموده است افنضرب عنکم الذکر صفحا الخ *

and breaks off with the words:—

صلوة تحل بها العقد .....

Written in clear Nasta'liq. The text of the Qurân, written in red, is in large Naskh.

Not dated, apparently 19th century.

No. 156.

foll. 94; lines 12; size 6×4; $4\frac{1}{2} \times 2\frac{1}{2}$.

A collection of treatises on the correct reading and reciting of the Qurân.

I. Foll. 1^b-4^b. A poetical tract, written for one 'Abd-ur-Ra'ûf.

Beginning:—

باسمک الابتداء یا فتاح بعد حمد و ثنا و مدح خدا

Written in good Nasta'liq by Sayyid 'Abd-ul-Majîd of Pandwah for Munshî Muḥammad Sa'dî Ṣâḥib of the same place.

Dated 5th Jumâdâ II., A.H. 1223.

II. Foll. 7^a-20^b. Another poetical tract.

Beginning:—

ابتدا کردم بعلام الغیوب منزل الایات ستار العیوب

In the colophon it is called زينة القاري.

Written in ordinary Nîm Shikastah by Shaykh Madîn-Ullah Ja'farî.

Dated Rabî' II., the 27th regnal year?

III. Foll. 23^b-35. Another tract, called in the colophon زينة القاري.

Beginning :—

* الحمد لله رب العالمين ... اى طالب تلاوت قران مجيد

Written in the same hand as the preceding tract. The Arabic quotations, in larger Naskh, are written with all vowels.

IV. Foll. 36^a-49^a. A similar tract by Nuṣrat bin 'Umar *alias* Iskandar. نصرت بن عمر عرف اسكندر Written by the scribe of the preceding copy. Dated 16th Jumâdâ I., the 28th regnal year?

V. Foll. 51^a-60^b. This tract, called مقصود القاري, was composed by Nûr-ud-Dîn Qârî نور الدين قاري during the time of the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1628). Written by the scribe of the preceding tract.

Beginning :—

* بعد از حمد و صلوات اين چند سطور الخ

VI. Foll. 63^b. A tract entitled رقعه القاري by Sayyid Qâsim 'Alî, سيد قاسم علي, composed in Shawwâl, A.H. 1196 = A.D. 1781, at the request of his uncle Muḥammad Afâḍ-ud-Dîn ul-Ḥasanî. The first six folios are written in good Nasta'lîq and the remaining in Nîm Shikastah hand.

Dated 9th Rabî' II, the 27th regnal year (the corresponding A.H. given in the colophon here is vague and illegible) corresponding with 1192 Bengali year.

(4) Traditions of Muḥammad and the Imâms.

No. 157.

foll. 14; lines 18; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

ترجمهٔ صد كلمه

TARJUMAH-I-ṢAD KALIMAH.

A Persian paraphrase of the popular hundred sayings of 'Alî bin Abû Ṭâlib, by the celebrated poet Rashîd-ud-Dîn Waṭwâṭ, رشيد الدين وطواط, who held the post of Chief Secretary under Atsîz (A.H. 535-551 = A.D. 1140-1156) and his son Îl-Arslân (A.H.

551-568 = A.D. 1156-1172) of the Khwârazm Shâhî dynasty, and died in A.H. 578 = A.D. 1182.

Beginning:—

الحمد لله على الطاف كرمه و اصناف نعمه و الصلوة على نبيّه *

It is dedicated (fol. 2^a) to Sulṭân Shâh Abul Qâsim Maḥmûd, son of Il-Arslân Khwârazm Shâh.

The prose paraphrase of each saying is followed by a Qiṭ'ah of two verses.

A metrical translation of some of these sayings written in a later hand on the margins, begins thus on fol. 2^a.

بهترين هر كلام اى نور چشم مردمان *

Dr. Rieu, ii, p. 553, notices a paraphrase in Persian quatrains by the said poet, dedicated to the same Sulṭân Shâh, which, he adds, was edited by Fleisher in 1837.

A beautiful copy. Written in elegant Naskh within gold and coloured-ruled borders with an illuminated head-piece.

The headings are written in red on gilt and floral designed ground.

Not dated, apparently 17th century.

No. 158.

foll. 266; lines 20; size $11\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

شرح ديوان علي

SHARḤ-I-DÎWÂN-I-'ALÎ.

A Persian commentary upon the Arabic Dîwân of 'Alî bin Abû Ṭâlib, by Ḥusayn bin Mu'în-ud-Dîn ul Maybudî, with the takhallus Manṭiqî حسين بن معين الدين الميبدى المتخلص به منطقي, who was put to death by order of Shâh Ismâ'îl in Yazd, A.H. 910 = A D. 1504. It was completed according to the concluding lines in Ṣafar, A.H. 890, the year 406 of the Jalâlî era (= A.D. 1485).

Beginning:—

سپاس سعادت اساس و شكر عبادت لباس معبودى را كه اعلام نبوت الخ

The preface is followed by a long prolegomena on metaphysical, psychological, and mystical matters divided into seven sections called فاتحه. They are often found as a separate work under the name of فواتح ميبدي. These seven sections are as follows:—

1. فاتحهٔ اولی در بیان راه راست که مسلوک اصفیا ست (the true path followed by the elect), on fol. 3^b.
2. فاتحهٔ ثانیه در ذات حق تعالی وتقدس (God's essence), on fol. 11^b.
3. فاتحهٔ ثالثه در اسما و صفات (God's names and attributes), on fol. 17^b.
4. فاتحهٔ رابعه در انسان کبیر (the "greater-man," i.e. the macrocosm), on fol. 23^b.
5. فاتحهٔ خامسه در انسان صغیر (the "lesser man," i.e. the microcosm, on fol. 34^a.
6. فاتحهٔ سادسه در نبوت و ولایت (Prophecy and Saintship), on fol. 43^a.
7. فاتحهٔ سابعه در فضایل و احوال مرتضی علیه السلام (the prerogatives of 'Alî and the history of his life), on fol. 55^a.

The following abbreviations used in the prolegomena as well as in the commentary can be explained as follows:—

ش = شارح, i.e. the commentator Maybudî.

فتح most probably a mistake for مح = محیی الدین, i.e. Muḥyî-ud-dîn ibn 'Arabî.

د = محمود, i.e. Shaykh Maḥmûd Shabistarî.

ظ (negligently written ط) = حافظ, i.e. Ḥâfiẓ of Shîrâz.

ض (negligently written ص) = ابن فارض Ibn-i-Fâriḍ.

م = مثنوی, i.e. the Maṣnawî of Jalâl-ud-Dîn Rûmî.

The commentary on 'Alî's Dîwân begins thus on fol. 69^a:—

الناس من جبهة التثال اکفاء ..... الخ مفهوم تعریف اشارتست به تعیین و تمیز *

Written in ordinary Nasta'lîq with casual corrections on the margin.

The donor of this library says in a note on the fly-leaf that he purchased this MS. for Rs. 5/- only.

Not dated, apparently 18th century.

No. 159.

foll. 131; lines 21; size $7\frac{3}{4} \times 5$; $5\frac{3}{4} \times \frac{3}{4}$.

ترجمهٔ شمائل النبی

TARJUMAH-I-SHAMÂ'IL-UN-NABÎ.

A Persian commentary on the Shamâ'il-un-Nabî of Abî 'Isâ Muḥammad bin 'Isâ bin Saurah Tirmiḍî (d. A.H. 279 = A.D. 892)

treating of the personal features, manners, practices and characters of the prophet, by Ḥâjî المسمي الراجي الله رحمه الحقير الفقير بالحاجي (fol. 131a), who completed it in Jumâdâ, A.H. 988 = A.D. 1580.

Beginning :—

* بهترین نوائی که بلبلان گلستان فصاحت و عندلیبان بوستان بلاغت

The commentator was a pupil of Shaykh Shihâb-ud-Dîn Aḥmad bin Ḥajar ul-Makkî (d. A.H. 973 = AD. 1565), who also wrote a commentary on the Shamâ'il-un-Nabî, cf. fol. 2a. The original work شمائل النبي has been printed in Calcutta, A.H. 1252, with a Hindùstânî translation entitled انوار محمدي.

Written in learned but ungraceful Nasta'lîq within coloured-ruled borders with occasional emendations on the margin written in the same hand as the text.

Not dated, apparently 16th century.

No. 160.

foll. 282; lines 21; size $9\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3$.

ترجمهٔ قطب شاهي

TARJUMAH-I-QUṬUB SHÂHÎ.

A Persian translation of, and detailed commentary on, the famous Forty Traditions (چهل حديث) of Bahâ-ud-Dîn Muḥammad ul-'Âmilî (d. A.H. 1030 = A.D. 1620), by Muḥammad bin 'Alî, better known as Ibn-i-Khâtîm ul-'Âmilî محمد بن علي المعروف به ابن خاتون العاملي, who wrote it at the desire of Sulṭân Muḥammad Quṭub Shâh bin Quṭubshâh of Golconda (A.H. 989-1020 = A.D. 1581-1611).

Beginning :—

ای از تو حدیث معـــرفت را تبیـــن
وی ترجمـــهٔ وصف تو تنـــزیل مبیـــن

A detailed index of the contents occupies the first fourteen folios of the MS.

The forty traditions are :—

حدیث اول در ثواب کسی که چهل حدیث حفظ نماید. fol. 17b.
حدیث دوم در مرتبهٔ کسی که شناخت خدا حاصل کرده باشد fol. 28b.
حدیث سوم در ثواب ادای نمازهای پنجگانه fol. 37a.

حدیث چهارم در بیان وضوی بیاني پیغمبر صلی الله علیه و آله و سلم fol. 41a.
حدیث پنجم در تعلیم وضو امیر المومنین علي کرم الله وجه به محمد حنیفه و دعاهای که در اثنای وضو خواندن آن سنت است fol. 65b.
حدیث ششم در تیمم بیاني f. 74a.
حدیث هفتم در نماز بیاني f. 82a.
حدیث هشتم در بیان زکوة f. 89a.
حدیث نهم در فضل و شرف ماه مبارک رمضان f. 90b.
حدیث دهم در فضیلت حج و مناسک آن f. 103a.
حدیث یازدهم در بیان جهاد f. 105a.
حدیث دوازدهم در امر معروف و نهي منکر f. 111a.
حدیث سیزدهم در انکه طلب روزي از وجه حلال مي باید f. 115b.
حدیث چهاردهم سندی که امیر المومنین علي رضي الله عنه بجهت خریدن خانهٔ قاضي شریح انشا فرموده f. 119a.
حدیث پانزدهم در نهي از اعانت ظالم f. 124a.
حدیث شانزدهم دعای امیر المومنین علي رضي الله عنه جهت ادای قرض f. 129a.
حدیث هفدهم در تنزیه انبیا علیهم السلام از مناهي f. 130a.
حدیث هیجدهم در باب کسی که هم نشیني و اختلاط با او باید کرد f. 144b.
حدیث نوزدهم نشانیدن یهودي حضرت رسالت را صلی الله علیه و آله و سلم بواسطهٔ طلب حق خود f. 146b.
حدیث بیستم حکایت مرور عیسی علیه السلام با حواریان به دیهی که مردم آن مرده بودند f. 148a.
حدیث بیست و یکم سوال سلیم بن قیس از امیر المومنین علي کرم الله وجهه از دروغ بستن مردم بر پیغمبر صلی الله علیه و آله و سلم و جواب آن حضرت f. 154a.
حدیث بیست و دوم وصیت امیر المومنین علي رضي الله عنه بامام حسن رضي الله عنه f. 162b.
حدیث بیست و سوم در پرهیز کردن از گناه f. 171a.

حدیث بیست و چهارم در ذم فحش گویان و بی حیایان f. 171a.
حدیث بیست و پنجم در کنیز خریدن حضرت عایشه رضي الله تعالی عنها و آزاد کردن f. 173b.
حدیث بیست و ششم نقل حضرت رسالت صلی الله علیه و آله و سلم حدیث قدسي را که کلکم ضال الامن هدیت f. 177b.
حدیث بیست و هفتم دران که سوگند خوردن فرزند و بنده و زن بی اذن پدر و صاحب و شوهر صحیح نیست f. 185b.
حدیث بیست و هشتم حکم امیر المومنین علي رضي الله عنه میان دو کس که توشهٔ خود را با راه گذري خورده بودند f. 192b.
حدیث بیست و نهم در جمع کردن رخت خود را از زیر ران مفلس و عتاب حضرت پیغمبر صلی الله علیه و آله و سلم باو f. 193b.
حدیث سي ام در نهي رسول خدای صلی الله علیه و آله و سلم از بعض امور و بیان معني گناه کبیره و صغیره f. 194b.
حدیث سي و یکم در انکه در عمل سنت حدیث ضعیف کافي ست f. 216b.
حدیث سي و دوم تعلیم پیغمبر علیه الصلوة و السلام بشیبهٔ هذلي دعائی بواسطه سالم ماندن از امراض در دنیا و دعائی بواسطه رستگاري در آخرت f. 219b.
حدیث سي و سیوم در اثبات شاد کردن خاطر مومن f. 222a.
حدیث سي و چهارم در ثواب فاش نکردن قبایح مردم و فرو خوردن خشم خود و تجهیز اموات f. 223b.
حدیث سي و پنجم در حرمت مومن نزد خدای تعالی و آنکه صلاح حال بندگان نسبت به ایشان به عمل مي آید f. 225a.
حدیث سي و ششم صحبت امیر المومنین علي رضي الله عنه باکمیل بن زیاد و شکایت آنحضرت از ابنای زمان خود به او f. 232a.
حدیث سي و هفتم در فضیلت نیت از عمل f. 241a.
حدیث سي و هشتم در توبه f. 251b.
حدیث سي و نهم در ذکر عذاب قبر و اهوال موت f. 261a.
حدیث چهلم در بدن مثالي f. 275b.

Written in a very neat and beautiful minute Nasta'liq within gold and coloured-ruled borders on greyish-blue papers with a beautifully illuminated head-piece. The text of the Ḥadîṣ (in red) is written in larger Naskh with vowels. The original folios have been mounted on new margins. The top-corners of foll. 120-282 are stained with water.

Not dated, apparently 18th century.

No. 161.

· foll. 181; lines 30; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{4}$.

شرح كافي

SHARḤ-I-KÂFÎ.

A Persian commentary on Abû Ja'far Muḥammad bin Ya'qûb bin Isḥâq ur-Râzî ul-Kulînî's (d. A.H. 328 or 329 = A.D. 939 or 940) famous Shî'ah traditional work الكافي, by Mullâ Khalîl ibn-ul-Ġâzî ul-Qazwînî ملا خليل ابن الغازي القزويني (d. A.H. 1089 = A.D. 1678), who wrote it at the request of his royal patron Shâh 'Abbâs II of Persia (A.H. 1052-1077 = A.D. 1642-1667).

An index to the whole Arabic work is given on fol. 18^b; according to that it is subdivided into thirty-three books (كتاب) or even into thirty-four, if the كتاب الرّوضة is added, but it, according to another authority, does not really belong to the كافي. These thirty-three books are as follows:—

1. كتاب العقل; 2. كتاب التوحيد; 3. كتاب الحجّة; 4. كتاب الايمان و الكفر; 5. كتاب الدعاء; 6. كتاب فضل القران; 7. كتاب العشرة; 8. كتاب لطهارة; 9. كتاب الحيض; 10. كتاب الجنائز; 11. كتاب الصلوة; 12. كتاب الزكوة; 13. كتاب الصيام; 14. كتاب الحج; 15. كتاب الجهاد; 16. كتاب المعيشة; 17. كتاب النكاح; 18. كتاب العقيقة; 19. كتاب الطلاق; 20. كتاب العتق و التدبير و الكتابة; 21. كتاب الصيد; 22. كتاب الذبايح; 23. كتاب الاطعمه; 24. كتاب الاشربه; 25. كتاب الزّي و التّجمّل و المروّة; 26. كتاب الدّراجن; 27. كتاب الوصايا; 28. كتاب المواريث; 29. كتاب الحدود; 30. كتاب الدّيات; 31. كتاب الشهادات; 32. كتاب القضايا و الاحكام; 33. كتاب الايمان و النذور و الكفارات. The commentator remarks here that Ṭûsî in his Fihrist enumerates including the كتاب الروضة, only thirty books, and gives the following explana-

tion: Ṭûsî has entirely omitted the كتاب العشرة (book 7) and the كتاب العقيقة (book 18); he has besides counted as *one* book the كتاب الطهارة and the كتاب الحيض, and equally as *one* the كتاب الاطعمه and the كتاب الاشربة (which form here four books altogether, viz. 8, 9, 23, and 24).

The present commentary, comprising however only books 1, 2, 5, 6, 7, 8, 9 and 10, is extant in three volumes bound separately.

Vol. I containing the first two books, the كتاب العقل (fol. 19^a) and the كتاب التوحيد (fol. 71^a), begins thus with a preface:—

* فتح صافي گنجينهٔ شاهي شرح كافي احاديث راز داران الٰهي

In the concluding line the commentator says that he completed the second book (كتاب التوحيد) on Wednesday, the 24th of Muḥarram, A.H. 1066 = A.D. 1655.

No. 162.

foll. 154; lines and size same as above.

Vol. II.

This volume, comprising books 5, 6, and 7, viz. كتاب الدعاء (fol. 1^b), كتاب فضل القران (fol. 98^a), and كتاب العشرة (fol. 129^a), begins thus:—

* الحمد لله الذي قال في كتابه قل ما يعبؤبكم ربي لولا دعاؤكم الخ

The commentator says in the beginning that after finishing the commentary on the first four books, he commenced this commentary on the fifth book كتاب الدعا. In the conclusion he informs us that he finished the seventh book on Thursday, the 27th of Jumâdâ, A.H. 1069 = A.D. 1658.

No. 163.

foll. 168; lines and size, same as above.

Continuation of the preceding copy.

This volume containing the commentary on the 8th, 9th, and 10th books of the كافي, viz. كتاب الطهارة (fol. 1^b); كتاب الحيض (fol. 55^a), and كتاب الجنائز (fol. 80^a), begins thus:—

* الحمد لله رب العالمين حمدا كثيرا و الصلوة على سيد الاولين و الآخرين

The commentator states in the beginning that he commenced to write this commentary on the كافي in Shawwâl, A.H. 1064 = A.D. 1653, completed the first seven books in five years, and began the eighth (كتاب الطهارة) in A.H. 1069 = A.D. 1658. The concluding line says that the commentary on the كتاب الجنائز (book 10) was finished on Saturday, the 23rd of Rajab, A.H. 1070 = A.D. 1659.

The commentary was lithographed at Lucknow, 1891.

All the volumes are written by one scribe in beautiful minute Naskh within gold and coloured-ruled borders, with an illuminated head-piece at the beginning of each volume.

The Arabic text is overlined red. The text is introduced by the word اصل, the commentary by شرح, and the explanation by يعني.

A seal of a certain Zayn-ud-Dîn Aḥmad Khân Bahâdur, dated A.H. 1229, is found in all the Volumes.

The colophon of the first volume is dated A.H. 1070.

No. 164.

foll. 233; lines 13; size $8\frac{3}{4} \times 7$; $6\frac{1}{2} \times 4$.

كحل الجواهر

KUḤL-UL-JAWÂHIR.

A work on the prerogatives of 'Alî treating of his miracles, noble deeds and qualities, etc., based on the Qurân, Ḥadîṣ and the sayings of holy persons. The author, evidently a staunch Shî'ah, gives 'Alî undue preference over the other three Khalîfs and heaps insults upon them and their followers:—

Beginning:—

* كس نامهٔ انوار تجلي نذويسد الخ

The name of the author or the title of the work is not given in the text, but in an endorsement on fol. 1^a it is called كحل الجواهر.

The copy is defective towards the end and breaks off abruptly with the words:—

* ميفرمايد كه ام تحسدون الناس على

Written in ordinary Indian Ta'lîq.

Not dated, apparently 19th century.

(5) Asceticism and Sufism (Prose works). (For Poetical works see Poetry).

No. 165.

foll. 296; lines 17; size $11\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

كنز السالكين

KANZ-US-SÂLIKÎN.

An ethico-mystical work containing religious teaching, moral precepts and pious observances, from a Ṣufic standpoint, intermixed with quotations from the Qurân, Ḥadîṣ, sayings of holy men and poets, the spiritual meaning of which is developed in prose and occasionally illustrated by some apologue or anecdote, by the well-known Ṣufic author Khwâjah Abû Ismâ'îl 'Abd Ullah Anṣârî ul-Harawî, خواجه ابو اسماعيل عبد الله انصاري الهروي, who was born A.H. 396 = A.D. 1005, and died A.H. 481 = A.D. 1088.

Beginning:—

الحمد لله ربّ العالمين و العاقبة للمتقين و الصلوة و السلام على خير خلقه ..... اما بعد چنين گويد اضعف عباد الله ..... المحتاج الى الباري عبد الله الانصاري الخ *

It is divided into twenty-five chapters.

An index of the contents is given at the beginning of the MS.

Written in clear Indian Ta'lîq with rubrications, with a few additions and emendations on the margins.

Not dated, apparently 19th century.

No. 166.

foll. 439; lines 23; size $8\frac{1}{8} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

كيميای سعادت

KÎMIYÂ-I-SA'ÂDAT.

A very valuable copy of the popular ethico-mystical work treating of the religious and moral obligations of a true Muslim, the external and the spiritual lives, man's duty to God, the qualities conducive to salvation, etc. etc., by Muḥammad bin Muḥam-

mad ul-Ġazâlî uṭ-Ṭûsî محمد بن محمد الغزالي الطوسي who was born A.H. 450 = A.D. 1058, and died A.H. 505 = A.D. 1111.

Beginning :—

شكر و سپاس فراوان بعدد ستارهٔ آسمان و قطرهٔ باران و برگ درختان و ريگ بيابان الخ *

This work, which may be considered as a popular abridgment of the author's own Arabic work احياء علوم الدين, to which he refers in the preface to the present work, and the arrangement of which it follows, is divided into a preface and four books (ركن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان). A detailed description of the contents is given on fol. 4*a*.

It has been printed in Calcutta, without date, and lithographed in Lucknow A.H. 1279 and 1282, and in Bombay 1883.

Written in a very beautiful minute Naskh within gold and coloured-ruled borders, with a profusely illuminated and luxuriously decorted double-page 'Unwân in the beginning. The third and the fourth Rukn begin with a beautifully illuminated frontispiece The Arabic quotations and the divisions are written in gold, blue and red.

The scribe عبد اللطيف بن محمد بن عبد اللطيف الكاتب says that he completed the transcription on Monday the 12th of Rabî' I., A.H. 903.

A note on fol. 439*b* says that this copy was transcribed from, and collated with, the author's copy.

A very valuable copy, written mostly in the author's hand, is preserved in the Bankipur Library.

No. 167.

foll. 277; lines 17; size $10 \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

A defective and damaged copy of the preceding work. The MS. is defective at the beginning and opens abruptly with the words ... ركن سيوم از كتاب كيميای سعادت در مهلكات و آن نيز ده اصل است corresponding with line 11, fol. 4*a*, of the preceding copy.

Written in a very clear Indian Ta'lîq, except the first six folios which are written in ordinary Ta'lîq. Several folios are loosened and many pasted over with thick patches.

Not dated, apparently 18th century.

No. 168.

foll. 132; lines 25; size $11\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

THE SAME.

A still more defective copy of the same work. Folios are missing at the beginning as well as towards the end. It opens abruptly with the words:—

و پوست و گوشت ظاهر بیش نشناسي *

corresponding with line 18, fol. 4^b, of copy No. 166 and breaks off in the concluding portion of the third Rukn, with the following words . . . . . زهر اگر فرا گذارم زبان این سلیم است و اگر حدیث corresponding with line 21, fol. 305^a, of copy No. 166.

Written in ordinary but legible Indian Ta'lîq. The upper portion of the latter half of the copy is worm-eaten and damaged, but fortunately the text is not affected.

Not dated, 19th century.

No. 169.

foll. 118; lines 15-21; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

انیس الارواح

ANÎS-UL-ARWÂḤ.

Discourses of Khwâjah 'Uṣmân Hârûnî written down from his lips by his disciple and successor the celebrated Khwâjah Mu'în-ud-Dîn Chishtî خواجه معین الدین چشتي (d. A.H. 633 = A.D. 1235), who established the Chishtî order in India.

Beginning:—

الحمد لله رب العالمین و العاقبة للمتقین ... بدان اسعدک الله تعالی این اخبار و آثار و احوال اولیا *

According to the preface these discourses were uttered in twenty-eight successive sittings in the mosque of Khwâjah Junayd at Baġdâd. The sittings (مجلس) are as follows:—

مجلس اول سخن در ایمان افتاده بود fol. 4^a.

مجلس دوم سخن در مناجات fol. 5^b.

مجلس سیوم سخن در خرابي شهر افتاده بود fol. 7^a.

مجلس چهارم سخن در فرمانبرداري زنان افتاده fol. 8^b.

مجلس پنجم سخن در صدقه دادن افتاده fol. 12b.
مجلس ششم سخن در شراب خوردن افتاده fol. 14b.
مجلس هفتم سخن در آزار مومنان افتاده fol. 16a.
مجلس هشتم سخن در قذف گفتن افتاده fol. 18b.
مجلس نهم سخن در کسب افتاده fol. 20b.
مجلس دهم سخن در مصیبت افتاده fol. 22a.
مجلس یازدهم سخن در کشتن جانوران fol. 24a.
مجلس دوازدهم سخن در سلام گفتن fol. 24b.
مجلس سیزدهم در نماز افتاده fol. 25a.
مجلس چهاردهم سخن در سورهٔ فاتحه و اخلاص افتاده fol. 27a.
مجلس پانزدهم سخن در صفت جنت افتاده fol. 27b.
مجلس شانزدهم سخن در فضیلت مسجد افتاده fol. 28b.
مجلس هفتدهم سخن در دنیا و مال گرد کردن افتاده fol. 29a.
مجلس هژدهم سخن در عطسه (To Sneeze) افتاده fol. 30a.
مجلس نوزدهم سخن در بانک نماز افتاده fol. 30b.
مجلس بیستم سخن در مومن افتاده fol. 32b.
مجلس بیست و یکم سخن در حاجت روا کردن مؤمنان fol. 33b.
مجلس بیست و دویم سخن در آخر الزمان fol. 34a.
مجلس بیست و سیوم سخن در یاد کردن مرگ fol. 35a.
مجلس بیست و چهارم سخن در چراغ فرستادن در مسجد fol. 35b.
مجلس بیست و پنجم سخن در درویشي و فقر fol. 36a.
مجلس بیست و ششم در شلوار دراز پایچه fol. *ib.*
مجلس بیست و هفتم سخن در عالمان و امیران fol. 36b.
مجلس بیست و هشتم سخن در توبه fol. 37a.

Written in careless Indian Ta'lîq with the headings in red. The copy is full of clerical mistakes.

Dated 1164 Bengali year.

The above treatise is followed by a fragment of a theological work (foll. 39-118) dealing with Muhammadan ecclesiastical law, comprising purification or ablutions, prayers, alms, fasting and pilgrimage, chiefly based on the traditions of the Prophet.

It opens abruptly:—

که از صحابه در زمان آنحضرت اجتهاد واقع میشد و بر مجتهد ملامت نیست اگرچه ثواب نکند *

and breaks off :—

دمیده میشود دران و در بعضی شرح و هدایه ...

Written in minute Ta'lîq with the Arabic quotations overlined in red.

Not dated, apparently 19th century.

The MS. is separated from the original binding and is in a damaged condition.

No. 170.

foll. 119; lines 15; size 9×5; $5\frac{1}{4} \times 2\frac{3}{4}$.

راحت القلوب

RÂḤAT-UL-QULÛB.

Discourses and teachings of the celebrated saint Farîd-ud-Dîn, surnamed Ganj-i-Shakar (d. A.H. 664 = A.D. 1265), taken down from his lips by his disciple Niẓâm Aḥmad Badâ'ûnî نظام احمد بداوني. The date of completion of the work, given in the preface, is Wednesday, the 16th of Rajab, A.H. 656 = A.D. 1258.

Beginning :—

الحمد لله رب العالمين ..... اين جواهر گنج الهام رباني و اين زواهر فضل علوم سبحاني *

Written in clear Nasta'lîq within coloured-ruled borders.

Dated 10th Jumâda, A.H. 1020.

Scribe :—فتح الله شيخ محمد فاروقي.

No. 171.

foll. 112; lines 12; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

نزهة الارواح

NUZHAT-UL-ARWÂḤ.

A Ṣûfî work in mixed prose and verse treating of the nature and rules of the spiritual life, illustrated by anecdotes and sayings of holy men, by Ḥusayn bin 'Âlim bin Abul Ḥasan ul-Ḥusaynî

حسين بن عالم بن ابو الحسن الحسيني (d. A.H. 718 = A.D. 1318), who completed it according to the concluding lines (fol. 112^a) in A.H. 711 = A.D. 1311.

The work begins thus after a short prolegomena of five lines by a different person :—

الحمد لله رب العالمين على كل حال ..... قال سيدنا و مولينا ..... حسين بن عالم بن ابى الحسن الحسيني قدس الله روحه ...

after which the usual beginning of the work reads thus :—

بتوفيقش چو روشن ديدم آواز الخ *

The work is divided into 28 chapters.
Written in ordinary Nasta'lîq.
Dated 7th Sha'bân, A.H. 1066.
Scribe :—نظر محمد.
The MS. is worm-eaten in some places.

No. 172.

foll. 287 ; lines 15 ; size $10\frac{1}{4} \times 7\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

شرح نزهة الارواح

SHARḤ-I-NUZHAT-UL-ARWÂḤ.

A commentary on the preceding work by 'Abd-ul-Wâḥid Ibrâhîm عبد الواحد ابراهيم, completed A.H. 985 = A.D. 1577.

Beginning :—

رب اشرح لي صدري و يسر لي امري الخ *

The commentary begins on fol. 2^a.

Written in ordinary Indian Ta'lîq on papers of various colours within coloured-ruled borders. The text is over-lined in red.

The MS. ends with the commentary on the following verse belonging to the latter portion of the 27th chapter, corresponding with line 1, fol. 109^b, of the preceding copy :—

همي باشم چنين بى صبر و آرام * مگر در جوى من باز آيد آن آب

In order to give an air of completeness to the MS., a colophon, dated 6th Sha'bân, A.H. 1258, with the scribe's name شيخ محمدي بردواني, is added at the end.

No. 173.

foll. 643; lines 17; size $10\frac{3}{4} \times 7$; $6\frac{3}{4} \times 3\frac{1}{2}$.

فصل الخطاب

FAṢL-UL-KHIṬÂB.

An encyclopaedia of Ṣufic lore, containing extracts from the works of the greatest Arabic and Persian mystics, with an account of the lives, deeds and sayings of the Prophet, the Khalîfs, the twelve Imâms and the renowned saints and mystics, based upon the most authentic Sunnî sources, to the exclusion of Shî'ah traditions, which are rejected as arrant heresies, by Muḥammad bin Muḥammad bin Maḥmûd ul-Ḥâfiẓî ul-Bukhârî, commonly known as Khwâjah Muḥammad Pârsâ محمد بن محمد بن محمود الحافظي البخاري المعروف به خواجه محمد پارسا (d. A.H. 822 = A.D. 1420).

Beginning, on fol. 123^b:—

الحمد لله الدّالّ لخلقه على وحدانيّته باعلامه و آياته المتعرف الى اوليائه *

The work is preceded by a glossary on it, comprising foll. 13-114.

An index of the contents of the work followed by a separate index of the names of the persons occurring in the work is given on foll. 115^a-120^b. The interesting documents on mysticism, contained in the work, are fully described in Flügel, iii., p. 421. A biographical notice of the author, extracted by the donor from the Nafaḥât of Jâmî, the Rashḥât of Ḥusayn ul-Wâ'iẓ ul-Kâshifî and the I'lâm-ul-Akhbâr of Maḥmûd-ul-Kafawî, is given on fol. 1^a and again on fol. 121^a.

A valuable copy of the work, dated A.H. 845, is preserved in the Bankipur Library.

Written in ordinary Indian Ta'lîq, at the desire of the donor Maulavî Sayyid Ṣadr-ud-Dîn Aḥmad, by Ṭâlib-ur-Raḥmân of Mangal Kothî. Dated Friday, the 4th of Assin, 1297 Bengal year.

No. 174.

foll. 256; lines 19; size $9\frac{1}{2} \times 7$; $6\frac{3}{4} \times 4$.

تحقيقات

TAḤQÎQÂT.

A dogmatic work on the principles and doctrines of Ṣûfism, with an exposition of the nature and different stages of the Sufic road (سلوک) and of spiritual life in general, including a mystical

explanation of the letters of the Arabic alphabet and ninety-nine attributes of God.

Beginning :—

الحمد لله الذي اخترع ماهيات الاشياء بفيض وجوده الخ *

Neither the title of the work nor the name of its author is given in the text, but in an endorsement on fol. 1^a, apparently belonging to the same period as the MS. itself, it is called the Taḥqîqât of Khwâjah Pârsah, evidently identical with the same Muḥammad bin Muḥammad bin Maḥmûd ul-Ḥâfiẓî ul-Bukhârî, commonly known as Khwâjah Muḥammad Pârsâ, noticed in the preceding No.

The endorsement written in red Nas'kh runs thus :—

هذا كتا (ب) تحقيقات من مصنفات حضرت خواجه محمد پارسا قدس سره *

The MS. is written by different hands :—

Foll. 1^b-8^b in careless Nas'kh and Nasta'lîq.
Foll. 9^a-40^b in ordinary Nasta'lîq.
Foll. 41^a-136^b in good Nasta'lîq.
Foll. 137^a-256^b in the same hand as the first eight folios.

Marginal notes and emendations are occasional. The following note at the end says that this MS. was compared with a copy belonging to ملا پاینده اخصیکتي.

قد وقع الفراغ من مقابلة هذه النسخة الشريفة بنسخة حضرت هدايت منزلت ولايت مرتبت سالک مسالک الشريعة مالک ممالک الطريقة غوث الانام ملاذا حضرت ملا پاینده اخصیکتي نور الله مضجعه *

Dated, Rajab, A.H. 1023.

The margins of the folios, mostly of the latter half of the MS., are worm-eaten.

No. 175.

foll. 440; lines 21; size $12\frac{3}{4} \times 8\frac{3}{4}$; $9 \times 5\frac{1}{4}$.

لطائف اشرفي

LAṬA'IF-I-ASHRAFÎ.

The discourses of Sayyid Ashraf Jahângîr Simnânî, who came to Bengal, became a disciple of 'Alâ ul-Ḥaqq Lâhaurî Bangâlî (d.

A.H. 784 = A.D. 1382), and finally settled in a village near Jaunpûr, where he died shortly after A.H. 840 = A.D. 1436, collected by his disciple Niẓâm-un-Dîn Yamanî, who calls himself in the preface نظام حاجي غريب اليمني

Beginning:—

* الحمد لله الذي شرف العارفين بتشريف العرفان و الايقان

It is divided into a Muqaddimah, sixty Laṭîfahs, and a Khâtimah, described on foll. 3^b-5^a.

Written in bold Indian Ta'lîq within coloured-ruled borders. The copy is collated throughout and is full of corrections, emendations, and marginal notes

Foll. 98-99 and 381-388 are bound upside down. The last five folios really belong to the 52nd Laṭîfah.

The scribe شيخ گهاسي ابن شيخ كالو says that he transcribed the copy at the desire of ميرسيد درگاهي and ميرسيد اشرفي.

Dated A.H. 1108.

No. 176.

foll. 245; lines 15; size $8\frac{1}{2} \times 5$; 6×3.

مكتوبات اشرف

MAKTÛBÂT-I-AŠHRAF.

Letters of the same Sayyid Ashraf Jahângîr-us-Simnânî, edited by his successor Ḥâjî 'Abd-ur-Razzâq ul-Ḥasanî ul-Ḥusaynî us-Simnânî ul-Jîlânî, in A.H 869 = A.D. 1464.

Beginning:—

* الحمد لله الذي كتب آيات الوجود على صحايف الانفس و الآفاق

The letters, a full table of which is given on foll. 2^b-8^b, are 75 in number. The headings of the last two letters are wanting. The two appendices, viz. (1) A Khâtimah, consisting of genealogical tables, showing the spiritual filiation of the saints from Muḥammad to the time of the composition, and (2) A Takmilah, consisting of a manual of general history, from the earliest times to the period of Ashraf, found in the British Museum copy, is wanting in this MS.

The first nine folios are written in good Nasta'lîq and the remaining portion of the MS. in careless Ta'lîq.

Not dated, apparently 19th century.

No. 177.

foll. 385; lines 25; size $9\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مكتوبات عبد الله قطب

MAKTÛBÂT-I-'ABD ULLAH QUṬB.

A very rare, old, and extremely valuable copy of about four hundred letters of mystic tendency on various topics of religion, theology and law, philosophy, moral teaching, and mystic theosophy, by 'Abd Ullah Quṭb bin Muḥyî عبد الله قطب بن محيي to his spiritual brethren.

Beginning:—

من عبد الله قطب بن محيي الى الاخوان الالبين كثرهم الله و بارك عليهم اجمعين - فلما انعم الله على اخواننا النج *

Dr. Ethé in his India Office Lib. Cat. No. 1881 (where a copy of this work is noticed), expresses his doubt about the period during which the author flourished He mentions several names to whom the letters are addressed and remarks thus:—"If the first-named Afḍal-ud-Dîn Muḥammad . . . . . should be identical with the father of 'Abd-uṣ-Ṣamad, Afḍal Muḥammad, who died A.H. 1003 = A.D. 1594, we would have a certain basis for fixing the time in which the author of these letters flourished. . . . . In the letters themselves there is not the slightest date or hint about 'Abd Ullah Quṭb's life."

The following particulars are, however, the result of a careful survey of the MS. under notice:—

The full name of the author of these letters as given by himself on fol. 6^b is:—ابو يزيد قطب بن محيي بن محمود الانصاري الخزرجي (الخرزجي) السعدي; the last word seems to be a mistake for السغدي.

On the same folio he gives us the following date of a *catena* (Isnâd) written by him:—Friday, the 4th of Rabî' I., A.H. 891 = A.D. 1486.

On fol. 353^a, is an Arabic Qaṣîdah which the author composed on Thursday, the 20th of Ramaḍân, A.H. 893 = A.D. 1487.

Fol. 339^a. A letter addressed to Shaykh Muḥibb-ud-Dîn Muḥammad, dated Friday, 11th Rajab, A.H. 888 = A.D. 1483.

The names of the persons, to whom the letters are generally addressed, are as follows:—

عماد الدين جعفر - مجد الدين اسمعيل - علاء الدين ابراهيم - شمس الدين ابي سعيد - نظام الدين درويش - صدر الدين محمد - ركن الدين حسن -

كريم الدين محمد - عماد الدين محمد - غياث - مبارز الدين محمد - شهاب الدين داؤد - افضل الدين - درويش تاج الدين محمد - محب الدين خليل الله - شيخ محمد نصر الله - محمد مجد الدين محمد - نور الدين محمد - معين الدين خليل الله - زين العابدين علي and others.

The references found in the work are Muḥyî-ud-Dîn Ibn-ul-'Arabî (d. A.H. 656 = A.D. 1258), Farîd-ud-Dîn 'Aṭṭâr (d. A.H. 627 = A.D. 1229), Jalâl-ud-Dîn Rûmî (d. A.H. 672 = A.D. 1273); Imâm 'Abd Ullah Yâfi'î (d. A.H. 768 = A.D. 1366); Sa'dî Shîrâzî (d. A.H. 690 = A.D. 1291), Ḥâfiẓ of Shîrâz (d. A.H. 791 = A.D. 1388). The special headings of some of the letters enumerated in Ethé *loc. cit.*, are not found in this copy. Although the Ṣûfic order to which the author belonged, can not be ascertained, it would appear from these letters that his authority on the subject was very high and that he himself was a Ṣûfî of a very exalted position.

Written in beautiful learned Nasta'lîq within gold and coloured-ruled borders with an illuminated, but now faded, head-piece.

The MS. seems to be slightly defective towards the end where it suddenly breaks off with the heading of a letter addressed to Rukn-ud-Dîn Ḥasan :—

من عبد الله قطب بن محي الى .. الامير ركن الملة و الدين حسن - اما بعد با وجود .....

The folios, mounted on new margins, are loosened or detached in many places.

Not dated, apparently 16th century.

No. 178.

foll. 372; lines 19; size $9\frac{3}{4} \times 6$; 7×4.

عبادات الخواص

'IBÂDÂT-UL-KHAWÂṢ.

A compendium of Muhammadan theology, law and Sûfism, containing directions of a decided Sufic tendency relating to prayers, religious observances, based upon the precepts of the Prophet and other holy men and moral conduct, by the famous Shaykh Muḥibb-Ullâh of Ilahâbâd شيخ محب الله اله آبادي who died there A.H. 1058 = A.D. 1648.

The copy is defective and full of gaps and many a hiatus. The top corners of the first fourteen folios, supplied lately, have

been left blank and several folios are missing at the beginning. It opens abruptly thus :—

..... اند بخلاف معتزلہ و خارجي و مثال ایشان *

In the conclusion the author tells us that he commenced to write the work on the 27th of Ramaḍân, A.H. 1051 = A.D. 1641, but that he became ill on the 8th of Muḥarram, A.H. 1052 = A.D. 1652. He, however, set to work again and finished the composition on the 11th of Rabî' I., A.H. 1053 = A.D. 1653.

Spaces for headings are left blank throughout the copy.

Written in different hands :—

Foll. 1-188, in careless small Ta'lîq inclined to Nîm Shikast.

Foll. 189-220, bold fair Nasta'lîq.

Foll. 221-305, the same as foll. 1-188.

Foll. 306-372 large careless Ta'lîq inclined to Naskh.

Dated Friday, 11th Ṣafar, A.H. 1130.

Scribe :—سید شکر الله ولد سید محمد باقر مانکپوري.

Occasional marginal notes. The copy is worm-eaten in some places.

No. 179.

foll. 65 ; lines 13 ; size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{1}{4} \times 1\frac{3}{4}$.

شطحیّات

SHAṬḤIYYÂT.

Ṣûfic aphorisms on mystic doctrine, illustrated by the sayings and deeds of eminent saints and mystics, by prince Dârâ Shikûh دارا شکوہ (d. A.H. 1069 = A.D. 1658), who completed it, according to the preface, in A.H. 1062 = A.D. 1651.

Beginning :—

احدیرا ست حمد بیحد که صمد و حامد و محمود اوست *

Each topic, consisting of a saying or deed of a saint or a mystic, is called شطح. Foll. 1 and 2 are followed by an hiatus. Several folios are also wanting at the end. The title of the work could not therefore be found in the text. In an endorsement on fol. 1^a, it is called شطحیات دارا شکوهي.

The MS. breaks off with the following words :—

بزرگی گفت محمد را دیدند و نشناختند و خدا را ندیدند و بشناختند

آہ آہ هرکه محمد را نشناخت خدا را نشناخت .....

Written in good Nasta'liq within gold and coloured-ruled borders with an ordinary illuminated head-piece.

The MS. is worm-eaten, mended and pasted over in many places.

Not dated, apparently 18th century.

No. 180.

foll. 178; lines 19; size $10\frac{1}{4} \times 6$; $7\frac{3}{4} \times 4$.

نور القلوب

NÛR-UL-QULÛB.

The discourses, spiritual teachings and miraculous deeds of Ṣûfî Âbâdânî, who, according to this work (fol. 36^b), was born in A.H. 1151 = A.D. 1738, and died (fol. 119^b) 18th Rabî' II., A.H. 1220 = A.D. 1805, together with an account of his spiritual guide Shaykh Muḥammad Ḥayâ Sindhî (d. A.H. 1188 = A.D. 1774, cf. fol. 34^b), his followers, and descendants, and contemporary Shaykhs, by his disciple Sayyid Amjad 'Alî سيد امجد علي who completed the work in A.H. 1226 = A.D. 1811.

Beginning:—

هزاران هزار شکر و سپاس مر احدیرا که مصباح القلوب العارفین را به تجلیات ذات منور ساخت *

The work begins with a short historical account of the Prophet and the four early Khalîfs. It is divided into five chapters, each of which is sub-divided into several sections, enumerated on foll. 17^b-18^a.

Written in ordinary Indian Ta'liq on thick papers at the desire of one Mirzâ Fayyâḍ-ud-Dîn

Dated Friday, 1st Sha'bân, A.H., illegible. The year of transcription given here reads سنه يكهزار ... و شش شجري, probably 1206.

No. 181.

foll. 47; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

مناقب غوثيه

MANÁQIB-I-ĠAUṢIYAH.

A treatise on the prerogatives and the miraculous deeds of the great saint Shaykh 'Abdul Qâdir Jîlânî (d. A.H. 561 = A.D. 1165), by Muḥammad Ṣâdiq Shihâbî محمد صادق شهابي.

Beginning :—

الحمد لله الذي جعل كرامات الولي الخ *

Written in careless Indian Ta'lîq.
Not dated, apparently 19th century.

No. 182.

foll. 36 ; lines 15 ; size $7\frac{1}{2} \times 5$: $5\frac{1}{2} \times 2\frac{3}{4}$.

كمال السالكين

KAMÂL-US-SÂLIKÎN.

A mystical tract containing some discourses and sayings of Shâh Ni'mat Ullah Yamanî ul-Jîlânî, who, according to an endorsement on a fly-leaf at the beginning, was a disciple of the famous devotee Farîd-ud-Dîn surnamed Shakarganj (d. A.H. 664 = A.D. 1265), collected by his disciple Khâdim.

Beginning :—

سپاس قدسي اساس مر ملکی را که آرائش عالم و نظام کارخانهٔ بني آدم بيد قدرت اوست *

The discourses, which, according to the preface, were uttered on various occasions, relate to various points of mystical doctrine and maxims of Ṣûfism, followed by the mystical meanings of the 99 attributes of God.

Written in ordinary Ta'lîq.

Dated Tuesday, 26th Rabî' I. (the year is not given), apparently 19th century.

Scribe :— عبد الغني ولد محمد حسين.

No. 183.

foll. 153 ; lines 13 ; size 7×4 ; $5\frac{3}{4} \times 3$.

دُرر نظاميه

DURAR-I-NIẒÂMIYAH.

The discourses and utterances of the celebrated saint Niẓâm-ud-Dîn Auliyâ (d. A.H. 725 = A.D. 1324), taken down from his lips by one of his disciples, whose name, fol. 17^a, on account of a stain, is only partly legible thus : —

بندهٔ اميدوار ..... لطف رسول مختار علي بن محمود جاندار ...

Beginning :—

تحميد لا نهاية و تسبيح بى غايت مر خدايرا كه ...

The well-known poet Mîr Ḥasan's collection of the saint's discourses, entitled فوائد الفواد (Rieu, p. 972[a]), and another collection entitled راحت المحبين (Rieu, p. 973[b]), are different from the present collection.

All the folios of the MS. are covered throughout with a kind of thin paper, which in many instances renders the text indistinct and even illegible.

Written in fair Nasta'lîq.

Not dated, apparently 19th century.

No. 184.

foll. 97 ; lines 13 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

ملفوظات شيخ علاء الدوله

MALFÛẒÂT-I-SHAYKH 'ALÂ-UD-DAULAH.

The discourses of the celebrated saint Shaykh 'Alâ-ud-Daulah Simnânî (d. A.H. 736 = A.D. 1335), collected by Iqbâl bin Sâbiq us-Sijistânî. اقبال بن سابق السجستاني.

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة ..... و بعد

اين فوايد چند است كه حضرت شيخ الاسلام *

The work is not divided into chapters or sections.

Written in ordinary Indian Ta'lîq, within coloured-ruled borders.

Not dated, apparently 19th century.

No. 185.

foll. 148; lines 17 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

ترجمهٔ خلاصة المفاخر

TARJUMAH-I-KHULÂṢAT-UL-MAFÂKHIR.

A Persian translation of 'Abd Ullah Yâfi'î's (d. A.H. 768 = A.D. 1366) Khulâṣat-ul-Mafâkhir, by an anonymous author. The original work consists of two hundred stories, but only 193 are found in this copy of the translation.

Beginning :—

الحمد لله رب العالمين ... ميگويد اضعف العباد اصلح الله شانه كه چون كتاب خلاصة المفاخر *

These stories, which mostly refer to the great saint Shaykh 'Abdul Qâdir Jîlânî (d. A.H. 561 = A.D. 1165), relate to the various doctrines of Ṣûfism. Each story is preceded by the name of the Shaykh on whose authority it is related.

There are many gaps throughout the copy. The name of Shaykh 'Abdul Qâdir is always written in red.

Written in a very neat Nasta'lîq.

Not dated, apparently 19th century.

No. 186.

foll. 202; lines 14; size $7 \times 4\frac{1}{2}$; $4\frac{3}{4} \times 4\frac{3}{4}$.

روضة السالكين

RAUḌAT-US-SÂLIKÎN.

The discourses and sayings of the great saint Khwâjah 'Abd-ul-Khâliq of Ġujdawân (near Bukhârâ), and of the celebrated Khwâjah Bahâ-ud-Dîn Naqshband, whose real name was Muḥammad bin Muḥammad ul-Bukhârî, the founder of the Naqshbandî order (d. A.H. 791 = A.D. 1389). The above-named Ġujdawânî was a pupil of Khwâjah Yûsuf Hamadânî and died A.H. 575 = A.D. 1179. These discourses were collected by 'Alî bin Maḥmûd ul-Abîwardî ul-Kûrânî علي بن محمود الابيوردي الكوراني, cf. 1^b.

Beginning :—

انجا كه كمال كبـريای تو بود عالم نم از بحـر عطای تو بود

Scanty notes on the margin.

Written in fair but learned Nasta'lîq on gummy papers, pasted with patches in many places. The margins have been mended throughout. Marginal notes are not infrequent.

Dated 3rd Sha'bân, A.H. 948.

Scribe :—سيد نصر الله الحسيني.

Fol. 1^a contained several seals and 'Arḍ-dîdahs of the nobles of the Timuride courts of India, but unfortunately almost all of them have been effaced, disfigured or otherwise rendered illegible. One seal however reads قابلخان خانه زاد بادشاه عالمگير.

No. 187.

foll. 188; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; 6×3.

ترجمهٔ رسالهٔ فخر الحسن

TARJUMAḤ-I-RISÂLAH-I-FAKḪR-UL-ḤASAN.

A Persian translation of Muḥammad Fakḫr-ud-Dîn's (who according to this work, fol. 3^a, died on 27 Jumâdâ II, A.H. 1199 = A.D. 1784, and was buried at Dihlî near the tomb of Ḵhwâjah Quṭb-ud-Dîn Bakḫtiyâr Kâkî) Arabic treatise, entitled رسالهٔ فخر الحسن, containing a Ṣûfic interpretation of some points on Muhammadan law and theology, such as, prayers, religious observances, moral conduct, etc., based upon the precepts of the Prophet and other holy men, by Kalîm Ullah bin Ṣan'at Ullah كليم الله بن صنعت الله.

Beginning:—

خدایا سپاس و ستایش تو از تو فایق و اعتراف بعجز و قصور الخ *

The work is not divided into any sections or chapters.

Written in careless Indian Ta'lîq on various coloured papers. The Arabic text is over-lined red.

In the colophon the scribe محمد عبيد says that he copied the MS. for one Ḥâfiẓ Ḥasan.

Not dated, apparently 19th century.

No. 188.

foll. 180; lines 17; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

حقایق الدقایق

ḤAQÂ'IQ-UD-DAQÂ'IQ.

A Ṣûfî work in prose and verse, by Aḥmad Rûmî احمد رومي.

Beginning:—

ابتدا با نام رحمـــن رحیم دستگیر مرد و زن در روز بیم

The work consists of eighty chapters, each of which begins with a Quranic verse or Ḥadîṣ, as a text, followed by a Persian translation, and some appropriate quotations from the Maṣnawî of Jalâl-ud-Dîn Rûmî. The spiritual meaning is then developed in prose, and afterwards illustrated by some apologue or anecdote, in the same metre as the Maṣnawî.

Written in fair Nasta'lîq within red-ruled borders by Asad 'Alî of Jaunpur, pupil of Anwar 'Alî.

Dated 28th Shawwâl, A.H. 1272.

No. 189.

foll. 56; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

مجفل عارفان

MAḤFIL-I-'ÂRIFÂN.

A Ṣûfî treatise in prose and verse, dealing with the doctrines of spiritual life and the spiritual progress of the soul through its various stages, by an anonymous author.

Beginning:—

در ستایش بی پایان و نیایش بیکران صانع دو جهان الخ *

The work consists of prose and poetical selections from other works, e.g. the Maṣnawî of Jalâl-ud-Dîn Rûmî, the Gulistân of Sa'dî, the Dîwân-i-Shams-i-Tabrîz, the Gulshan-i-Râz, the Zâd-ul-Musâfirîn, the Nuzhat-ul-Arwâḥ, the Manṭiq-uṭ-Ṭayr, the Majma'-ul-Baḥrayn, etc., etc. The spiritual meaning of each selected passage or line is developed in prose. It is divided into thirty sections, called مجفل, the headings of which are enumerated on foll. 1^b-2^a; but the MS. breaks off in the middle of 19th section with the following words:—

گر نخسپد بر کشاید صد بصر

Written in ordinary Ta'lîq.

Not dated, apparently 19th century.

No. 190.

foll. 102; lines 11; size $6\frac{3}{4} \times 4$; $3\frac{3}{4} \times 2\frac{1}{2}$.

Collection of Ṣûfî treatises.

I. Foll. 1-88^a. A religious tract, without any title, ascribed in the colophon to the popular saint Khwâjah 'Ubayd Ullah Aḥrâr خواجه عبید الله احرار (b. A.H. 806 = A.D. 1403, d. A.H. 895 = A.D. 1489), on the various stages of the mystic road and consisting of invocations to God, followed by pious exhortations intended for devotees.

Beginning:—

خداوندا بعزت آنکه بفردانیت ذات متفردي و بوحدانیت صفات متصفي الخ *

The work is written in prose, mixed with verses and suitable quotations from the Qurân.

Written in a very beautiful Nîm-Shikastah hand within coloured-ruled borders.

The Arabic quotations, written in larger Naskh, are in red.

The colophon says that the transcriptions was completed on Monday, the 27th of Ramaḍân, A.H. 1110, the forty-third regnal year of 'Alamgîr, at Peshawar, on the memorable occasion when the army of Bahâdur Shâh reached that country.

Scribe:—محمد عتیق الله.

Dr. Ethé, Ind. Office Lib. Cat. No. 1919 (3), while noticing a copy of the above tract, remarks thus:—"From some incidental remarks we conclude that this treatise is due to 'Alâ-ud-Dîn Muḥammad Bukhârî 'Aṭṭâr, the principal disciple of Bahâ-ud-Dîn Naqshbandî, who died A.H. 802 = A.D. 1400, or at least taken from his sayings." But in the following colophon, to which a reference has been made above, the scribe, who was attached to 'Alamgîr, fully convinces us that the tract in question is due to Khwâjah 'Ubayd Ullah Aḥrâr:—

تمام شد این رساله کرامي القدر از مصنفات قطب الاقطاب حضرت خواجه عبید الله احرار ولي بتاریخ بیست و هفتم حضرت رمضان روز دوشنبه سنه ۱۱۰۱۰ (read ۱۱۱۰) چهل و سه از جلوس همایون عالمگیري خلد الله تعالی ملکه و سلطانه و افاض علی العالمین برہ و احسانه در بلده پشاور هنگامی که رایات عالیات متعالي درة التاج خلافت و جهانداري بهادر شاهي این سر زمین را منور ساخته بر دست بنده جالی (sic) بدرگاه حضرت الله محمد عتیق الله سلمه الله و غفر الله له ولوالدیه .....

II. Foll. 89a-93a. A smaller tract on the nature and rules of spiritual life explained according to the principles observed by Khwâjah Bahâ-ud-Dîn Naqshband and his Khalîfahs.

Beginning with a Rubâ'î:—

سر رشتهٔ دولت ای برادر بکف آر وین عمر گرامي بخسارت مگذار
دایم همه جا با همه کس در همه حال میدار نهفته چشم (و) دل جانب یار

Written by the same محمد عتیق الله.

Dated 28th of Ramaḍân.

III. Foll. 93^a-97^a. Another mystical tract, inscribed رساله حورانيه, containing an explanation of the following Rubâ'î of the celebrated Shaykh, Abû Sa'îd bin Abul Khayr, who died in A.H. 440 = A.D. 1048 by 'Ubayd Ullah Maḥmûd ush-Shâshî عبيد الله محمود الشاشي :—

حـــورا بنظـــاره نگارم صف زد رضوان ز تعجب کف خود بر کف زد
آن خال سیه بران رخان مطرف زد ابدال ز بیم چنگ در مصحف زد

The explanation of the Rubâ'î is preceded by somewhat detailed introductory remarks on mystical contemplation and speculation.

Beginning :—

الحمد لله فیاض الحکیم و المواهب والموصل الی الطالبین *

The explanation itself begins on fol. 96^a :—

یقول العبد الضعیف عبید الله محمود الشاشي که مراد از حور آن جماعتند از حوران و غیر ایشان که بر سر بیمار حاضر مي شوند در حال مردن الخ *

IV. Foll. 97^b-100^a. A mystical explanation of some of the sayings of the great Shaykh, Khwâjah 'Abd-ul-Khâliq Ġujdawânî (d. A.H. 575 = A.D. 1179) as interpreted by eminent Shaykhs.

Beginning :—

ذکر حضرت خواجه عبد الخالق غجدواني قدس سره از خلفای حضرت خواجه یوسف همداني اند همیشه بر متابعت رسول الله صلی الله علیه و سلم مي بوده اند *

It is dated (fol. 100^a), Peshawar, the 21st Shawwâl, A.H. 1110.

V. Foll. 101^b-102^b. A special form of certain prayers and invocation used by Khwâjah 'Abd-ul-Khâliq Ġujdawânî, Khwâjah Bahâ-ud-Dîn Naqshbandî, Shaykh Bâyazîd Busṭâmî, Khwâjah Yusuf Hamadânî, Shaykh Abul Manṣûr Mâtarîdî and Shaykh Abul Ḥasan Kharqânî.

Beginning :—

طریق ختم حضرات خواجگان عالیشان قدس الله تعالی ارواحهم الخ *

All the tracts are written in the same hand by the same Muḥammad 'Atîq Ullah of 'Âlamgîr's court.

(6) Prayers, Invocations, etc.

No. 191.

foll. 321; lines 15; $12\frac{1}{4} \times 6\frac{3}{4}$; $8\frac{1}{4} \times 3\frac{3}{4}$.

ترجمهٔ عدة الداعي

TARJUMAH-I-'IDDAT-UD-DÂ'Î.

A book of breviaries or collection of prayers and invocations suitable for all occasions and occurrences in life, based on the Qurân, Ḥadîṣ, and sayings of the Imâms and holy men, translated from the Arabic work عدة الداعي of Abul 'Abbâs Aḥmad bin Fahd ul-Ḥillî by Naṣîr-ud-Dîn Muḥammad bin 'Abd-ul-Karîm ul-Anṣârî نصير الدين محمد بن عبد الكريم الانصاري at the desire of Qarâq Khân, a noble of Shâh Ismâ'îl Safawî I (A.H. 907-930 = A.D. 1502-1524).

There is some confusion regarding the date of death of Aḥmad bin Fahd, the author of the Arabic original. Ahlwardt, Brockelmann and several others place the author's death in A.H. 627 = A.D. 1229; while the authors of the Raudât-ul-Jannât, the Kashf-ul-Ḥujub and others fix his death in A.H. 841 = A.D. 1437. Their view is supported by a statement in the colophon of the present copy, where it is said that Aḥmad bin Fahd completed the work on the 26th of Shawwâl A.H. 801 = A.D. 1398.

Beginning:—

بسم الله الرحمن الرحيم و منك الاستعانة فى التميم يا كريم و يا رحيم - جواهر شكر و سپاس نثار معبودى النخ *

The translation is mentioned in Kashf-ul-Ḥujub, p. 117.

Written in beautiful bold Naskh within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously decorated double page 'Unwân.

The MS. is not dated, but a note on fol. 1[a] (partly pasted over) bears the date A.H. 1076. The copy is pasted over with thick patches in many places.

No. 192.

foll. 78; lines 17; size 9×6; $6\frac{1}{2} \times 3\frac{3}{4}$.

خزانة الاسرار

KHIZÂNAT-UL-ASRÂR.

A work on the peculiarities and supernatural power of particular verses of the Qurân and the twenty-eight letters of the

alphabet, and of certain special prayers and invocations, by Ibn-i-Bahâ-ud-Dîn ʿAlî Maẓhar-ud-Dîn Muḥammad ul-Qârî ابن بهاء الدين علي مظهر الدين محمد القاري.

Beginning :—

الحمد لله الذي انزل القران على عبده ليكون للعالمين *

We learn from the preface that in A.H. 916 = A.D. 1510 Maulânâ ʿAbd-ul-ʿAlî bin Muḥammad Ḥusayn wrote a work on this subject in Persian which, as a matter of fact, he translated from several Arabic works; but as it was void of any systematic order of the Qurânic verses, the present author wrote this work A H. 962 = A.D. 1554, arranging the verses in the order in which they stand in the Qurân with descriptions of the peculiarities and the supernatural power of each of them. It is divided into twenty chapters, described in the beginning. The copy is defective towards the end and breaks off in the middle of the last chapter. There are several lacunae in consequence of a large number of folios missing from the copy.

Written in a learned Nastaʿlîq with rubrications. Additions and emendations are frequently found on the margins.

The copy is worm-eaten but the text is not affected.

Not dated, apparently 17th century.

No. 193.

foll. 131; lines 11; size $6\frac{3}{4} \times 4\frac{1}{4}$; 4×2.

آداب عبّاسي

ÂDÂB-I-ʿABBÂSÎ.

A rhetorical treatise, translated from Bahâ-ud-Dîn ʿÂmilî's (d. A.H. 1030 or 1031 = A.D. 1620 or 1621) "Miftâḥ-ul-Falâḥ," relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night.

Translator: Ṣadr-ud-Dîn Muḥammad of Tabrîz صدر الدين محمد تبريزي.

Beginning :—

تقديس و تسبيح پادشاه قادريرا كه خلص عبادتش *

It is divided into the following six chapters :—

باب اول در بيان انچه از طلوع صبح صادق تا طلوع آفتاب بجا
باید آورد fol. 3b.

باب دویم در بیان انچه از طلوع آفتاب تا وقت ظهر بجا باید آورد fol. 51a.

باب سیوم در بیان انچه از وقت زوال آفتاب که ظهر است تا وقت فرو رفتن آفتاب بجا باید آورد fol. 63a.

باب چهارم در بیان انچه از فرو رفتن آفتاب تا وقت خواب بجای باید آورد fol. 81a.

باب پنجم در بیان انچه میان وقت خواب تا نصف شب بجای باید آورد fol. 95b.

باب ششم در بیان انچه از نصف شب تا طلوع فجر بجای باید آورد fol. 103a.

Written in minute Naskh within gold and coloured-ruled borders with an illuminated head-piece with scanty notes on the margins.

Dated Sha'bân. A space for the year in which the transcription was made is left blank. Apparently 17th century.

Scribe :—شیخ عبد الله.

No. 194.

foll. 181; lines 16; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

ترجمهٔ مفتاح الفلاح

TARJUMAH-I-MIFTÂḤ-UL-FALÂḤ.

Another Persian translation of Bahâ-ud-Dîn's same Miftaḥ-ul-Falâḥ, by Jamâl-ud-Dîn Muḥammad bin Ḥusayn Khwânsârî جمال الدین محمد بن حسین خوانساری, who dedicated it to Shâh Ṣafî of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning :—

مفتاح فلاح دنیا و عقبی و مقدمه نجات آخرت و اولی الخ *

In the preface the translator says that besides the translation he has given on the margins notes and explanations (with which the present copy is full) of the difficult passages used in the text.

The translation, which follows the text, is written in red. The marginal notes and explanations are written in small Naskh.

Written in fair Naskh.

Not dated, apparently 18th century.

No. 195.

foll. 353; lines 10; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

مصباح العابدين

MIṢBÂḤ-UL-'ÂBIDÎN.

A work on the duty of special and extraordinary invocations and prayers, for different months in addition to the usual daily worship, with definite and regular forms fixed for the several hours of the day and night, by Zayn-ul-'Âbidîn زين العابدين, dedicated to Shâh Ṣafî of Persia (A.H. 1038-1052 = A D. 1629-1642).

Beginning:—

حمد و سپاس پروردگاريرا كه بندگي و پرستش اوست *

It is divided into a Muqaddimah (fol. 3^a), twelve Maṭlabs, devoted to the twelve months of the year (fol. 16^a), and a Khâtimah (fol. 309^b).

Foll. 1^a-335^b contain similar prayers and invocations.

Written in fair Naskh within coloured-ruled borders with rubrication and a faded head-piece. The margins are worm-eaten.

Not dated, apparently 19th century.

No. 196.

foll. 75; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

كتاب الاوراد

KITÂB-UL-AURÂD.

A collection of prayers and innovations, attributed, in an endorsement on a fly-leaf at the beginning, to the celebrated saint and scholar Shaykh 'Abd-ul-Ḥaqq Dihlawî شيخ عبد الحق دهلوي (d. A.H. 1052 = A.D. 1642).

Beginning:—

چون وعده رفته بود كه بعضي از اوراد اعمال بنويسد *

A very neat copy. Written in clear Nasta'lîq. The Arabic texts are written in large Naskh.

Dated 13th Ramaḍân, A.H. 1289.

Scribe:—ارادت علي بوهاري.

The original work is followed by an Arabic tract (foll. 57^b-75^b) on the Muhammadan Law of Inheritance extracted from other works.

Beginning :—

الحمد لله رب العالمين حمد الشاكرين *

Written in careless Naskh by Sayyid Ṣadr-ud-Dîn Aḥmad of Bûhâr.

No. 197.

foll. 199; lines 16; size $10 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

منهاج الفلاح

MINHÂJ-UL-FALÂḤ.

A selection of prayers and invocations suitable to all occasions and occurrences in life, with special references to those that are connected with ablution, purification and daily prayer, by 'Alî bin Shâh Maḥmûd ul-Bâfiqî علي بن شاه محمود بافقي.

Beginning :—

الحمد لله الذي دَلَّ عباده على الطاعات *

It is divided into a Muqaddimah, ten Bâbs, and a Khâtimah.

A good copy. Written in clear Naskh within gold and coloured-ruled borders with rubrications. The Arabic texts are written with vowels.

Dated 14th Shawwâl, A.H. 1061.

Scribe :—محمد مؤمن ابن حيدر محمد المشهدي.

No. 198.

foll. 283; lines 16; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

زاد المعاد

ZÂD-UL-MA'ÂD.

A work on prayers, religious rites and pious observances on ordinary and special days, based on the precepts and sayings of the Imâms, by the well-known Shî'ah doctor Muḥammad Bâqir bin Muḥammad Taqî Majlisî محمد باقر بن محمد تقي مجلسي (d. A.H. 1110 = A.D. 1698), who extracted it, A.H. 1105 = A.D. 1693, from his larger work بحار الانوار.

Beginning :—

الحمد لله الذي جعل العبادة وسيلة للنيل السعادة الخ *

This work, divided into fourteen chapters and a Khâtimah, has been lithographed in Teherân, A.H. 1244.

Written in fair Naskh.
The text of the prayers is given with all the vowels.
An autography copy, dated, Iṣfahân, Ramaḍân, A.H. 1107.

No. 199.

foll. 20; lines 9; size $9 \times 5\frac{3}{4}$; $4\frac{1}{2} \times 1\frac{3}{4}$.

A very beautiful but defective copy of a Shî'ah treatise on prayers and on the mysterious influence and effect of special dates in the several months, the separate days of the week and eclipses, based on the sayings of the Imâms, by the same Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقي who died in A.H. 1110 = A.D. 1698.

Beginning:—

الحمد لله رب العالمين ..... اما بعد چنين گويد احقر عباد الله محمد باقر ابن محمد تقي *

Folios are missing after foll. 1, 3, and 11.
Written in beautiful clear Nasta'lîq on gold-sprinkled papers within gold-ruled borders with an illuminated head-piece.
The original folios have been mounted on new margins.
Dated Thursday morning, 17th Rabî' I., A.H. 1133.
Scribe:—محمد شاه زنجاني.

No. 200.

foll. 311; lines 14: size $9 \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

A defective copy of a detailed work dealing with certain prayers and innovations for special occasions and occurrences in life, with some rules and regulations to be observed in the performance of religious and other duties, from the Shî'ite standpoint.

The copy is defective at both ends and the folios at the beginning are hopelessly confused. The name of the author, the title of the work and the number of chapters cannot therefore be ascertained.

It opens abruptly thus with the last six lines of Chapter XI: الحمد لله الذي ..... واين حرزيست باب دوازدهم در نكتهاى نوادر اين كتاب كه واقعست در هر باب after which Chapter XII begins thus: مشتمل بر هفت فصل. This chapter breaks off on fol. 10^b and is followed by the latter portion of Chapter I on fol. 11^a. Chapter II

begins on fol. 26^b; III, on fol. 35^b; IV on fol. 42^b; V on fol. 50^a; VI on fol. 59^b; VII on fol. 77^a; VIII on fol. 112^b; IX on fol. 142^a; X on fol. 164^b; XI on fol. 254^b. The MS. breaks off in the middle of the fourth section of the eleventh chapter with the following words:—

بسم الله الذي خلق النور من نور و انزل النور على الطور في كتاب مسطور *

The author frequently quotes كتاب من لا يحضره الفقيه and كتاب مواليد الصادقين as his authorities.

Written in fair Naskh within gold and coloured-ruled borders with the headings in red, and occasional marginal notes. The original folios have been mounted on new margins.

Not dated, apparently 18th century.

No. 201.

foll. 115; lines 8-11; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

رسالهٔ ادعیه

RISÂLAH-I-AD'IYAH.

A collection of invocations and prayers for special occasions and occurrences in life.

Beginning:—

هو الله الذي لا اله الا هو عالم الغيب و الشهادة *

The Arabic portions are written in clear bold Naskh.

Not dated, apparently 19th century.

The folios of the MS. are hopelessly rotten and separated from the original binding.

No. 202.

foll. 102; lines 7-13; size $7\frac{1}{4} \times 5$; 5×3.

Another collection of similar prayers and invocations.

Beginning:—

اللهم ما صليت من صلوة فعلى النح *

Written in ordinary Naskh and careless Nasta'lîq.

Not dated, apparently 19th century.

No. 203.

foll. 91; lines 9-11; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

رسالهٔ ادعیه

RISÂLAH-I-AD'IYAH.

Another collection of prayers and invocations with selections from the Qurân, Ḥadîṣ, etc., suitable to all daily occasions, with explanations in Persian and Urdû.

Beginning:—

* سورهٔ فاتحه کي نازل هونیکا سبب مولانا یعقوب چرخي نے الخ

Written in ordinary Naskh and Indian Ta'lîq with occasional rubrics.

Not dated, apparently 19th century.

The latter part of the MS. is badly worm-eaten and damaged.

No. 204.

foll. 56; lines 9-13; size $6\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

A similar collection of prayers and invocations.

Beginning:—

* نحمده و نصلي علی رسوله سیدنا و مولانا الخ

Written in fair Naskh and careless Ta'lîq.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 205.

foll. 89; lines 11-13; size $7 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

A treatise containing some prayers and invocations, and treating of the peculiarities and influence of certain passages and letters in the Qurân, with a number of questions on religious subjects with answers.

Beginning:—

* چون شب چهار شنبه در آید

Written in careless Naskh and Indian Ta'lîq.

Not dated, apparently 19th century.

Some folios at the beginning of the copy are worm-eaten and damaged.

No. 206.

foll. 37; lines 13; size $7\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 3$.

A treatise on the peculiarities and the wonderful effects of some of the well-known prayers such as دعای سیفی - و دعای حزب البحر etc., and the various ways of their usage.

Beginning :—

طریق (و) خاصیت حزب البحر اول آنست اگر نوشته در بازو خود به بندد الخ *

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

A note on the fly-leaf by Sayyid Ṣadr-ud-Dîn Aḥmad bin Sayyid Karîm-ud-Dîn of Bûhâr, dated A.H. 1278, records the price of the copy as eight annas.

V. ARTS AND SCIENCES.

(1) Philosophy.

No. 207.

foll. 179; lines 17; size $10 \times 6\frac{1}{4}$; 7×4.

ترجمهٔ مجمل الحکمة

TARJUMAH-I-MUJMAL-UL-ḤIKMAT.

An old and valuable copy of a philosophical encyclopaedia, which, according to the preface, was translated into Parsî Darî from a work entitled Mujmal-ul-Ḥikmat.

Beginning :—

سپاس و ستایش آن خدائی را که واجب الوجود است و هرچه جزویست ممکن الوجود است و هرچه ممکن الوجود است کردهٔ اوست *

The work has been lithographed in Bombay, A.H. 1304, under the title of ترجمهٔ رسائل اخوان الصفا و خلان المروت و الوفا.

Dr. Ethé (Bodl. Lib. Catalogue, No. 1492), who in agreement with Flügel (i. pp. 42 and 43) calls the work Mujmal-ul-Ḥikmat, gives us to understand that it is an abridgement of the famous Risâlah-i-Ikhwân-uṣ-Ṣafâ, usually styled simply Ikhwân-uṣ-Ṣafâ, in Persian translation, made by a man of Khurâsân, and dedicated to Tîmûr. The particulars furnished by the present copy are as follows :—In the preface the author says that there was no book

in Persian dealing with the different branches of the science, viz. Mathematics, Logic, Metaphysics and Physics, except the Dânish Nâmah (see No. 215), the style of which was difficult and the subject matter of which was for the greater part represented by signs and symbols. He then names another book, viz. Mujmal-ul-Ḥikmat مجمل الحكمة, which was a compendium of the different branches of science, but which, like the former, was not free from symbols, and contained also a good many redundances. The author then proceeds to say that in one or two places he saw that this book, i.e. the Mujmal, was translated into Persian, but that the symbols and the redundances were exactly maintained. He was then asked (the name of the person is not given) to translate it into Parsî Darî, and at the same time to remove the symbols and the redundances. Hence the present production. The dedication to Tîmûr (who reigned A.H. 771-807 = A.D. 1370-1345), found in the Berlin copy No. 91 and the Bodl. copy, is not given in this copy. The following quotations from the beginning (fol. 2^b) will give the particulars of the work as well as an idea of the archaic forms of the language and the spelling :—

و بعد از ایشان درود خدای تعالی بر فیلسوفان و حکیمان خدا شناس باد کی خداوند قیاس اند و حل کنندهٔ مشکلها اند و نماینده راه راست اند و درود بر همکنان باد و بر جان امام و باکان اما بعد ازین بدانند کی کتابها بسیار است و بیشتر بلغت تازی است و اندکی بلغت پارسی است و دران کتابها هیچ حظی نیست مانند سرود اختران و کتاب نام بار خدا و مرزبان نامه و انج بدین ماند و ما هیچ کتاب نیافتیم از انج در حکمت بکار اید کی از ریاضی و منطقی و طبیعی و الهی جمله در وی باشد مگر دانش نامه و آن بلفظی سخت مشکلست و بیشتر اشارات است و بعضی رمز است و کتاب مجمل الحكمة مجموعست و لیکن همچنین مرموز است و دران حشو بسیار است و ما یک دو جای دیدیم کی این کتاب را بپارسی نقل کرده بودند و همچنان مرموز گذاشته و حشو بجای مانده بس چنین اتفاق افتاد کی این ضعیف را فرمودند کی این کتاب را بپارسی دری نقل کند هرچه حشوست ازو دور کند و هرچه مرموز است اشکارا کند و از حدّ رمز تصریح کند ما فرمانرا پیش گرفتیم تا فرمان برداری توفیق بار آورد *

Ḥâj. Khal. V., p. 406, while noticing the work Mujmal-ul-Ḥikmat, remarks that it is a Persian work on Mathematics, Logic, Metaphysics and Physics, written mostly in symbols, from which

selections were made by a man (of Khurâsân), who removed the symbols and the redundances and based the said selections on the treatises of the Ikhwân-uṣ-Ṣafâ رسائل اخوان الصفا. By these treatises Ḥâj. Khal. evidently meant the well-known philosophical encyclopaedia, entitled Ikhwân-uṣ-Ṣafâ wa Khallân-ul-Wafa, which consists of fifty-one treatises.

A note on fol. 1^a of the MS., written in a somewhat later hand, says—"(this book is) from the Baḥr-ul-Muḥît of the Ikhwân-i-Ṣafâ, entitled Khallân-i-Wafâ, of Imâm Majrîṭî-ul-Maġribî," that is to say, al-Majrîṭî's (d. A.H. 395 = A.D. 1004) Spanish recension of the Ikhwân-uṣ-Ṣafâ. The note runs thus:—

از کتاب بحر المحیط اخوان صفا نام زد خلان وفا امام مجریطي المغربي *

The synopsis of the treatises of this translation is as follows:—

1. The first treatise of Qism I, fol. 3^a. Arithmetic.

خلاصه رسالهٔ اول در ارثماطیقي از جمله بنجاه و یک رساله که معروفست باخوان الصفا و خلان الوفا در تهذیب نفس و مکارم اخلاق *

It is to be noticed that the words from از جمله to مکارم اخلاق are invariably repeated in all the subsequent chapters or treatises.

2. The second treatise of Qism I, on Mathematics, fol. 11^a. Introduction to Geometry.

خلاصهٔ رسالهٔ دوم از قسم اول از ریاضیات در مدخلی مختصر از علم هندسه ... الخ *

3. The third treatise of Qism I on Mathematics, fol. 15^b. Introduction to Astronomy.

خلاصهٔ رسالهٔ سئوم از قسم اول از ریاضیات در مدخلی مختصر از نجوم ... الخ *

4. Music, on fol. 25^a.

در مختصری از موسیقي از جمله ... الخ *

The number of the treatise is not given.

5. The fifth treatise of Qism I, fol. 33^a. Geography.

خلاصه رسالهٔ بنجم از قسم اول از ریاضیات در جغرافیه ... الخ *

6. The sixth treatise of Qism I, fol. 39^a. Numerical relations.

خلاصهٔ رسالهٔ ششم از قسم اول از ریاضیات در نسبت عدد هندي (هندسي) ... الخ *

7. The seventh treatise of Qism I, fol. 42^a. Theoretical Sciences.

خلاصه رسالهٔ هفتم از قسم اول از ریاضیات در صنایع علمي ... الخ *

8. The eighth treatise of Qism I, fol. 44^b. Practical sciences or Arts.

خلاصه رسالهٔ هشتم از قسم اول از ریاضیات در صنایع عملی ... الخ *

9. The ninth treatise of Qism I, fol. 46^a. Creation of man.

خلاصهٔ رسالهٔ نهم از قسم اول از ریاضیات در خلقت بني آدم ... الخ *

10. The tenth treatise of Qism I, fol. 49^a. Logic.

خلاصه رساله دهم از قسم اول در ایساغوجی از منطق ... الخ *

11. The eleventh treatise of Qism I, fol. 52^b. The Categories.

خلاصهٔ رسالهٔ یازدهم از قسم اول از ریاضیات در قاطیغوراس از منطق ... الخ *

12. The twelfth treatise of Qism I, fol. 55^a. Hermeneutica.

خلاصه رسالهٔ دوازدهم از قسم اول از ریاضیات در ارمینیاس از منطق ... الخ *

13. The thirteenth treatise of Qism I, fol. 57^b. Analytica Priora.

خلاصهٔ رساله سیزدهم از ریاضیات انولوطیقیا اولی در منطق ... الخ *

14. The fourteenth treatise of Qism I, fol. 60^a. Analytica Posteriora.

خلاصهٔ رسالهٔ چهاردهم از قسم اول از ریاضیات انولوطیقیاً دوم از منطق ... الخ *

15. The first treatise of Qism II, or Physica, treating of matter and form, fol. 62^b.

خلاصه رساله اول در طبیعیات از قسم دؤم در هیولی و صورت ... الخ *

16. The second treatise of Qism II., on heaven, the universe and the spheres, fol. 67^a.

خلاصه رسالهٔ دؤم از طبیعیات از قسم دؤم در سما و عالم از ... الخ *

17. The third treatise of Qism II, on existence and decay, of the elements, fol 71^b.

خلاصه رسالهٔ سؤم از طبیعیات از قسم دؤم در کون و فساد از جمله ... الخ *

18. The fourth treatise of Qism II. On Meteorology, fol. 73^b.

خلاصهٔ رساله جهارم از طبیعیات از قسم دؤم در آثار علوی از جمله ... الخ *

19. The fifth treatise of Qism II. On Mineralogy, fol. 76^a.

خلاصه رسالهٔ پنجم از قسم دؤم از طبیعیات در تکوین معادن از جمله ... الخ *

20. The sixth treatise of Qism II. On nature and its activity, fol. 80^a.

خلاصه رسالهٔ ششم از قسم دؤم از طبیعیات در ماهیّت طبیعت از جمله ... الخ *

21. The seventh treatise of Qism II. Botanic, fol. 83^b.

خلاصه رسالهٔ هفتم از قسم دؤم از طبیعیات در تکوین نبات از جمله الخ *

22. The eighth treatise of Qism II. On the composition of man's body, fol. 85^a.

خلاصه رساله هشتم از قسم دؤم از طبیعیات در ترکیب جسد از جمله الخ *

23. The ninth treatise of Qism II. On sensual perception, fol. 90^a.

خلاصه رسالهٔ نهم از قسم دؤم از طبیعیات در حاس و محسوس از جمله الخ *

24. The tenth treatise of Qism II. On the human embryo, fol. 94^a.

خلاصه رسالهٔ دهم از قسم دؤم از طبیعیات در مسقط نطفه از جمله الخ *

25. The eleventh treatise of Qism II. On Man as Microcosm, fol. 102^a.

خلاصه رسالهٔ یازدهم از قسم دؤم از طبیعیات در انک مردم عالم کوچک اند از جمله الخ *

26. The twelfth treatise of Qism II. Growth of the individual soul, fol. 103^b.

خلاصه رسالهٔ سیزدهم از قسم دؤم از طبیعیات در احوال نفس جزؤی بعد از مرگ و شرح آن از جمله الخ *

27. The thirteenth treatise of Qism II. Limits of human knowledge, fol. 107^b.

خلاصه رسالهٔ سیزدهم از قسم دؤم از طبیعیات در بیان طاقت داشتن مردم دانش را و جمع کردن علمها از جمله ... الخ *

28. The fourteenth treatise of Qism II. On Death, fol. 110^b.

خلاصه رسالهٔ چهاردهم از قسم دؤم از طبیعیات در حکمت مرگ از جمله الخ *

29. The fifteenth treatise of Qism II. Pain and pleasure, fol. 113a.

خلاصه رسالهٔ پانزدهم از قسم دؤم از طبیعیات در بیان آلام و لذت از جمله الخ *

30. The sixteenth treatise of Qism II. Diversity of speech, fol. 116b.

خلاصه رساله شانزدهم از قسم دؤم از طبیعیات در اختلاف لغات از جمله الخ *

31. The first treatise of Qism III. The theory of Pythagoras as to the origin of beings, fol. 118a.

خلاصه رساله اول از قسم سؤم از عقلیات در مبادی عقل برای فیثاغورس حکیم از جمله الخ *

32. The second treatise of Qism III. On the rational origins according to all philosophers, fol. 120b.

خلاصه رسالهٔ دؤم از قسم سؤم از عقلیات هم در ذکر مبادی عقل برای جمله حکما از جمله الخ *

33. The third treatise of Qism III. On the Macrocosm, fol. 121b.

خلاصه رسالهٔ سؤم از عقلیات در انک عالم حیوان بزرک است از جمله الخ *

34. The fourth treatise of Qism III. On reason and its object, fol. 124a.

خلاصه رسالهٔ چهارم از قسم سؤم از عقلیات در عقل و معقول از جمله الخ *

35. The fifth treatise of Qism III. Orbits and revolutions of the stars, fol. 128b.

خلاصه رسالهٔ پنجم از قسم سؤم از عقلیات در ادوار و اکوار از جمله الخ *

36. The sixth treatise of Qism III. On Love, fol. 136a.

خلاصه رسالهٔ ششم از قسم سؤم از عقلیات در درجه عشق از جمله الخ *

37. The seventh treatise of Qism III. On Resurrection, fol. 139b.

خلاصه رسالهٔ هفتم از عقلیات در قیامت و بعث و نشور و آخرت از جمله الخ *

38. The eighth treatise of Qism III. On various kinds of motion, fol. 144a.

خلاصه رساله هشتم از قسم سؤم از عقلیات در حرکتها از جمله الخ *

39. The ninth treatise of Qism III. Cause and effect, fol. 145^a.

خلاصه رسالهٔ نهم از قسم سوّم از عقليات در علت و معلول از جمله الخ *

40. The tenth treatise of Qism III. Definitions, fol. 149^b.

خلاصه رسالهٔ دهم از قسم سوّم از عقليات در حدود و رسوم از جمله الخ *

41. All the eleven treatises of Qism IV, or Metaphysics, on doctrines and religions, in the Arabic original, have been treated here in one treatise, divided into ten sections فصل to be found respectively on foll. 160^a; 164^a; 169^b; 170^b; 172^b; 173^b; 175^b; 177^a; 178^b; 179^b.

قسم چهارم كه جملكي رسايل الهيات است در يک رساله درج كرد بده فصل از جمله الخ *

The MS. breaks off in the middle portion of the last section with the following words :—

انچه ندانستم نكفتم و هرچه مدح و ذمّ و مناظره و خلاف بود .....

but the concluding portion has been supplied on the lower margin by a later hand in a small Nasta'lîq.

The divisions of the work are not enumerated anywhere by the translator, but from the contents described above it would appear that it is divided into four Qisms, the first of which comprises fourteen treatises ; the second, sixteen treatises ; the third, ten treatises; and the fourth, ten sections.

The first folio has been supplied in a later hand. The MS. is written in large Naskh on thick creamy papers. The text presents many antiquated forms, such as ذ for د, انک and انج for آنکه and آنچه. The copy has been collated and emended throughout and the words بلغ المقابله or simply بلغ are frequently found on the margins of the copy. The headings are written in red throughout. The MS. is in good condition but some of the folios are loosened or detached from the original binding.

Not dated, apparently 15th century.

(2) Ethics and Politics.

No. 208.

foll. 201 ; lines 15 ; size $7 \times 4\frac{1}{4}$; $4\frac{3}{4} \times 2\frac{1}{4}$.

اخلاق ناصري

AKHLÂQ-I-NÂṢIRÎ.

The famous work on ethics or practical philosophy, by the great philosopher and astronomer Naṣîr-ud-Dîn Muḥammad bin

Muḥammad bin Ḥasan-uṭ-Ṭûsî نصير الدين محمد بن محمد بن حسن الطوسي (born A.H. 597 = A.D. 1201 and died A.H. 672 = A.D. 1274), who based it on Ibn-i-Miskâwayh's (d. A.H. 421 = A.D. 1030) Arabic work طهارة النفس or تهذيب الاخلاق.

There exist two prefaces to this work—an earlier one, with a dedication to Nâṣir-ud-Dîn of Quhistân; and a later one, found exclusively in the usual copies, where he withdraws his former praises of the "unbelievers" and requests the owners of the first edition to cancel the former preface. Only two copies of the work, containing the earlier preface, were hitherto known, viz. one of the copies in the Brit. Mus (see Rieu ii, p. 856^b) and another in the Camb. Univ. Lib. (Add. 308). This copy, like them, contains both the prefaces. The earlier one begins on fol. 1^b :—

حمد بیحد و مدح بیعد لایق حضرت عزت مالک الملکی بود که بعد از آنکه شخصی را که در نظر ظاهر هم از جنس انس است مصدر رحمت و مظهر معرفت خود گردانید الخ *

The later begins on fol. 3^a.

حمد بیحد و مدح بیعد لایق حضرت مالک الملکی باشد که همچنانکه در بدو فطرت اولی الخ *

Editions :—Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

The value of the present copy is further enhanced by learned annotations on the margins throughout.

Written in learned minute Nasta'lîq within gold coloured-ruled borders with an illuminated head-piece.

Dated Lahore, the 9th Rabi' II., A.H. 1098, the 30th year of 'Âlamgîr's reign.

No. 209.

foll. 47; lines 15; size 9 × 6; $5\frac{1}{2} \times 3\frac{1}{2}$.

سراج المنير

SIRÂJ-UL-MUNÎR.

An ethical work, treating of good moral character, modesty, meekness, justice, patience, liberality and other virtues, and of passions and vices, illustrated by the precepts of the prophet and by anecdotes, chiefly relating to prophets and saints, by an author, who calls himself in the epilogue, fol. 46^b, ابن شمس الدين محمد محمد شريف. According to a statement on the same folio the

author completed the work at the end of the Rabî' I., on Friday, A.H. 1030 = A.D. 1620.

Beginning :—

سپاس و ستایش مر کریمی را که حله خلقش زیوریست زیبنده و رشحه محبتش کوهریست ارزنده الخ *

The work is written in a beautiful ornate prose, intermixed with verses, and is divided into twenty sections called لمعه, a table of which is given in the preface, fol. 2^b.

A beautiful copy, written in a beautiful minute Nasta'lîq within gold-ruled borders with an illuminated head-piece and a double-page 'unwân with floral decorations in gold on the margins.

Dated, Rajab, A.H. 1118.

Scribe :—عباد الله محمد طاهر التبريزي.

A note on fol. 1^a by one Mirzâ Muḥammad, entitled Âqâ Mirzâ, followed by his seal (partly obliterated) says that the MS. belonged to him.

The MS. has been repaired in some places. Another note by one Mumtâz 'Alî, whose several seals appear in the copy, says that he made a gift of this MS. to his son Mirzâ 'Abd Ullah.

No. 210.

foll. 178 ; lines 17 ; size 9½ × 5½ ; 6¼ × .

جُنگ قطب شاهي

JUNG-I-QUṬUB SHÂHÎ.

A work, partly of ethical, partly of theological and paraenetical content, based upon the practices and precepts of the prophet, the Imâms and other holy men, by an anonymous author, who wrote it for 'Abd Ullah Quṭub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672).

Beginning :—

ابتدای کلام بنام خداوندی سزا ست که ابتدای هر چیز ازوست *

The title of the work is not given in the text, but in an endorsement it is called جُنگ قطب شاهي. We learn from the preface that prior to the present composition the author, at the desire of his royal master, compiled a work consisting of selections from the تاريخ الحكما. As this book received the appreciation of the king, the author made up his mind to write a supplement

to it, basing the same on reliable works, such as - كشف الغمه - احياء علوم - مكارم اخلاق - اخوان الصفا - ربيع الابرار etc. Hence the composition. He then presented it to his royal master through Mîr Muḥammad Sa'îd Jumlat-ul-Mulk.

The work consists of a Muqaddimah, a few chapters, and a Khâtimah, as follows:—

مقدمه در تعريف علم و مذمت جهل fol. 2a.

باب اول در دعا و ذكر و حمام و مسواک fol. 4b.

باب دوم در دوستي و دشمني و صداقت و محبت fol. 16b.

باب سيوم در معاشرت با مردم و سلوک با اهل مدينه (مرتبه ؟) و منزل fol. 27b.

باب چهارم در عفو و عقوبت و توبه و عذر پذيرفتن وغيرها fol. 49b.

باب پنجم در صبر و شكر fol. 60b.

باب ششم فى العدل و الانصاف و الظلم و الاعتناف fol. 69a.

خاتمه در بيان معني لفظي چند كه حضرت رسول رب العالمين صلى الله عليه و آله بطريق نصيحت عاصيان امت را بآن هدايت نموده fol. 176b.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1061.

No. 211.

foll. 240; lines 22: size $11 \times 5\frac{3}{4}$; $8 \times 3\frac{1}{2}$.

ابواب الجنان

ABWÂB-UL-JINÂN.

The first Bâb or volume of the well-known collection of ethical and paraenetic orations, based on the Qurân and the moral precepts of the Imâms, by Mirzâ Muḥammad Rafi' Wâ'iz Qazwînî مرزا محمد رفيع واعظ قزويني who died about A.H. 1105 = A.D. 1694.

Beginning:—

بهترين مقاليكه سرخيل كاروان فنون محاورات تواند بود الخ *

According to the concluding lines the entire work was to comprise eight Bâbs, but only two seem to be extant. See Bodl. Lib. No. 1144, where the contents of the two Bâbs are described. Lithographed, Tehran, A.H. 1274, and Lucknow, A.D. 1868.

Written in neat Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece.

Dated 21st Rabî' I., A.H. 1247.

No. 212.

foll. 202; lines 15; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

گلشن خرد

GULSHAN-I-KHIRAD.

A fragment of a large ethical work, dealing with all the various branches of moral and political philosophy; the different physiognomical and religious subjects; good moral advice; short anecdotes, illustrating the ethical aspect of prominent virtues and vices; etc.

The copy is defective at both ends and wrongly endorsed as ملفوظات خواجه حسن دهلوي. In a passage on fol. 200^a the author incidentally gives his *nom-de-plume* as باسطي and calls the work گلشن خرد, which, he says, he wrote for his cousin also his pupil, سيد واحد علي ولد سيد فضل علي ابن سيد فرخ علي واسطي. On fol. 1^a is found an illuminated head-piece followed by an astronomical table, and the text opens abruptly on fol. 1^b with the following concluding lines of a preceding chapter روش:—

چون صفات هريک الواح دريافته شد مي بايد که قوت و ضعف هريک از بروج دريافته بر وقت ضرورت - الخ *

Then follows a chapter, called here روش چهارم or the fourth chapter:—

روش چهارم در ادراک ماهيت ملازمان حقيقت کوش و در دريافتن کيفيت مصاحبت مصاحبان ارادت هوش *

The following chapter, on fol. 29^a, is called the second Rawish and runs thus:—

روش دويم در آئين خسرواني و قوانين جهانباني *

Fol. 98^b. The third chapter:—

روش سيم در دفع دشمنان صعب رو و معاندان زشت خو *

Then follows the fifth chapter, fol. 136^b:—

روش پنجم در تقرر و تعين نائبان ديانت و امانت مآب *

The sixth chapter begins on fol. 171a :—

روش ششم در صیانت نفس امارہ و اجتناب از دنیای غدارہ *

The MS. breaks off thus :—

دلا در ذکر حق خود را بآرا - سوای حق مجوی .....

Written in ordinary bold Nasta'liq within coloured-ruled borders.

The chapters are written in red within modern and tasteless floral designs.

Not dated, apparently 19th century.

No. 213.

foll. 220 ; lines 15 ; size $9\frac{3}{4} \times 6$; $6 \times 3\frac{1}{2}$.

ذخیرة الملوک

DAKHÎRAT-UL-MULÛK.

A very neat copy of the famous work on political ethics, and the rules of good government, by Amîr Sayyid 'Alî bin Shihâb ud-Dîn bin Mîr Sayyid Muḥammad ul-Ḥusaynî, of Hamadân امیر سید علي بن شهاب الدین بن میر سید محمد الحسیني الهمداني, especially known as the apostle of Kashmîr, which he entered A.H. 781 = A.D. 1379, with a train of seven hundred followers, and where he spent the last years of his life and died shortly after setting out on his return to Persia, on the 6th of Dulḥijjah, A.H. 786 = A.D. 1384.

Beginning :—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش سکان خطهٔ ملک دینوي را الخ *

Written in beautiful neat Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece.

Not dated, apparently 16th century.

A note at the end says that the MS. was collated in A.H. 1100.

A good copy. Casual emendations on the margins.

No. 214.

foll. 203 ; lines 17 ; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, written in legible Indian Ta'liq. The Arabic passages, written in larger Naskh, are over-

lined in red. The colophon says that the transcription was completed on the 19th of Jumâdâ I., in the fifth regnal year of Muḥammad Shâh 'Âlamgîr II, viz. A.H. 1135, at Murshidâbâd, in the time of Nawwâb Ja'far Khân Naṣîrî.

The copy once belonged to one Shaykh Muḥibb Ullah, son of Shaykh 'Abd-ul-Laṭîf bin Shaykh Ḥabîb Qurayshî.

(3) Compendia of Science and Encyclopaedias.

No. 215.

foll. 129; lines 15; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

دانش نامهٔ علائي

DÂNISH NÂMAH-I-'ALÂ'Î.

A compendious manual of the different branches of the philosophy of the ancients, by the celebrated Abû 'Alî ibn Sînâ ابو علي ابن سينا (d. A.H. 428 = A.D. 1036), who wrote it in Pârsî Darî at the desire of the prince, who is designated in the preface as

عضد الدين علاء الدوله و فخر الملة و تاج الائمه ابو جعفر محمد بن و سمريار (دشمنزيار)

The prince of the Kâkawayhid dynasty of Kurdistân was really called 'Alâ-ud-Daulah Abû Ja'far Muḥammad bin Dushmanziyâr, and surnamed Ibn-i-Kâkawayh, or "uncle's son," because his father was the maternal uncle of a Buwayhide princess, who in the name of her son exercised sovereign power. 'Alâ-ud-Daulah obtained from her, A.H 398 = A.D. 1007, possession of Iṣfahân and died A.H. 433 = A.D. 1041.

The work was edited after the author's death by his disciple 'Abd-ul-Wâḥid ibn Muḥammad Jûzjânî who designates it by the title of Dânish Nâmah-i-'Alâ'î. It is however commonly known, as endorsed on fol. 1a under the name of حكمت علائي. Other titles by which the work is known are دانش نامه - كتاب العلائي.

Beginning:—

سپاس و ستايش مر خداوند آفريدگار بخشايندهٔ خرد را و درود بر پيغامبر گزيدهٔ وى محمد مصطفى و بر اهل بيت و ياران وى *

According to Rieu, ii. p. 433, 'Abd-ul-Wâḥid added to the work a condensed translation in Pârsî Darî of the following treatises of Ibn-i-Sînâ:—an abridgment of Euclid, a treatise on astro-

nomical observations, another on music, and the arithmetical section of the "Shafâ."

In the preface (foll. 1^b-2^a), five sections are enumerated :—

یکی علم منطق ..... دویم علم طبیعیات ..... سیوم علم الٰهیات ...
چهارم علم موسیقی ..... پنجم علم انچه بیرون از طبیعت است .....

but the copy itself comprises the following two and a half sections :—

1. علم منطقیات (Logic), fol. 2^a.
2. علم الٰهیات or علم برین (Metaphysics), fol. 34^b.
3. علم طبیعیات or علم زیرین (Physics), fol. 95^b.

The last section breaks off in the middle with the following words :—

یا از هرچه آرزویش افتد بیند .....

Written in ordinary Nasta'lîq within gold and coloured-ruled borders with a gilded head-piece. The headings are written in red and blue.

Not dated, apparently 17th century.

No. 216.

foll. 296 ; lines 13 ; size 9×5 ; $5\frac{3}{4} \times 3$.

حدائق الانوار

ḤADÂ'IQ-UL-ANWÂR.

A rare, but quite modern, copy of an encyclopaedia of sciences, with its full title حدائق الانوار في حقائق الاسرار, by the famous Imâm Fakhr-ud-Dîn Muḥammad bin 'Umar ur-Râzî امام فخر الدين محمد بن عمر الرازي, (d. A.H. 606 = A.D. 1209), who wrote it for Sulṭân 'Alâ-ud-Dîn Takash (A.H. 596-617 = A.D. 1198-1220), the last but one of the Khwârazm Shâhî dynasty.

Beginning :—

الحمد لله الذي انشا ما بتصريفه و اكثر بتشريفه و شرفنا بتكليفه *

The work treats of the following sixty arts or sciences :—

1. علم الكلام 2. علم اصول الفقه 3. علم الجدل 4. علم الخلافيات
5. علم المذهب 6. علم فرايض 7. علم الوصايا 8. علم تفسير 9. علم
اسامی 12. علم الاحاديث 11. علم علل القراءت 10. دلايل الاعجاز
الرجال 13. علم التواريخ 14. علم المغازی 15. علم النحو 16. علم

علم .20 علم العروض .19 علم الامثال .18 علم الاشتقاق .17 التصريف
.24 علم المنطق .23 علم المعاني .22 علم بدائع الشعر .21 القوافي
علم .28 علم الطب .27 علم الفراسة .26 علم التعبير .25 علم الطبعيات
علم .32 علم الاكسير .31 علم الخواص .30 علم الصيد .29 التشريح
علم قلع الاثار .35 علم فلاحت .34 علم طلسمات .33 معرفة الجواهر
.36 علم المساحة .39 علم الهندسه .38 علم البواة .37 علم البيطره
علم .43 علم حساب القوافي .42 علم الآلات الحرب .41 علم الاثقال
علم المناظرة .46 علم اعداد الوفق .45 علم الاثماطيقي .44 الجبر و المقابله
.47 علم الموسيقي .48 علم الهيئة .49 علم الاحكام .50 علم الرمل .51
علم الاخلاق .54 علم مقالات اهل العالم .53 علم الالٰهيات .52 علم الغرائم
علم الدعوات .58 علم الآخرة .57 علم تدبير المنزل .56 علم السياسات .55
.59 علم آداب الملوک .60 علم الكلام الاصول الظاهرة.

A very full table of contents, with numbers indicating the pages, occupies 23 pages in the beginning of the copy.

Written in legible Indian Ta'liq.

Dated, Friday, 12th Pous, 1296 Bengali year.

A note at the end (fol. 293^b) says that the MS. was compared by Maulavîs Ḥasîb-ud-Dîn and Khâdim Ḥusayn.

A biographical sketch of the author, extracted from other works by the donor Maulavî Sayyid Ṣadr-ud-Dîn Aḥmad, occupies foll. 294^a-296^b.

No. 217.

foll. 328; lines 25; size $15 \times 10\frac{1}{2}$; 12×6.

دُرّة التاج

DURRAT-UT-TÂJ.

The well-known vast encyclopaedia of philosophical sciences, by Quṭb-ud-Dîn Maḥmûd bin Mas'ûd-ush-Shîrâzî قطب الدين محمود بن مسعود الشيرازي, who was born in Shîrâz, A.H. 634 = A.D. 1236 and died in Tabrîz, A.H. 710 = A.D. 1310.

Beginning:—

* اگرچه بر ضمير ارباب كياست و خاطر اصحاب فراست پوشيده نماند

The full title of the work is دُرّة التّاج لغرّة الدبّاج. It is divided into an Introduction (مقدمه), six Books (جمله), and an Appendix

(خاتمه) which are enumerated with all their sub-divisions, foll. 9^a-43^b. The present copy is defective towards the end. Its contents are as follows :—

Muqaddimah, on the advantages of knowledge, the real purport of sciences, and their divisions, in three Faṣls, each sub-divided into three اصل, fol. 9^a.

Jumlah I, on Logic, in seven Maqâlahs, fol. 43^b.

Jumlah II, on first philosophy, i.e. (فلسفهٔ اولی), in two branches (فن), each of which is sub-divided into seven Maqâlahs, fol. 101^b.

Jumlah III, on the lowest science, that is natural science (در علم اسفل که علم طبیعي است), in two فنّ, each again sub-divided into seven Maqâlahs, fol. 139^a.

Jumlah IV, on the middle science, that is Mathematics (در علم اوسط که علم ریاضي است), in four فنّ dealing with Euclid, Almagest, Arithmetic, and Music respectively, fol. 182^b.

Jumlah V, on the highest science, that is Metaphysics (در علم اعلی که علم الهي است) in two فنّ, each sub-divided into seven Maqâlahs, fol. 233^a.

In the remaining folios the headings are omitted throughout, but from a comparison with the following copy it is found that this copy breaks off in the middle of the First Quṭb of the Khâtimah immediately after the account of the نبوّة. The last words found here are :—

او انگاه گوید ای ملک اگر من صادقم درین دعوی چیزی بخلاف عادت خود .....

corresponding with the last line on fol. 132^b of the following copy.

Written in clear bold Nasta'lîq. Spaces for heading have been left blank towards the end of the copy.

Not dated, apparently 18th century.

No. 218.

foll. 336 ; lines 19 ; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

THE SAME.

Another copy of the preceding work, comprising the Fifth Jumlah and the Khâtimah.

Beginning abruptly :—

..... و این جمله دو فن است - فن اول در عقول و اثار ان در (عالم جسمانی و روحانی .....

The Khâtimah begins on fol. 41a.
Written in careless Indian Ta'lîq with the headings in red.
Not dated, apparently 19th century.

No. 219.

foll. 233 ; lines 25 ; size $14\frac{3}{4} \times 9\frac{3}{4}$; $11\frac{1}{4} \times 6$.

نفائس الفنون
NAFÂ'IS-UL-FUNÛN.

The well-known encyclopaedia of science, with its full title نفائس الفنون في عرائس العيون, composed by Muḥammad bin Maḥmûd-ul-'Âmulî محمد بن محمود العاملي, who left, besides the present work, commentaries upon the Kulliyât of the Qânûn of Ibn-i-Sinâ, upon the Kulliyât of the Qânûn of Sharaf-ud-Dîn Îlâqî, and upon the Mukhtaṣar-fil-Uṣûl of Ibn-i-Ḥâjib. According to various dates given in the beginning it would appear that the work was commenced in A.H. 735 = A.D. 1335 and not finished until A.H. 742 = A.D. 1342.

Beginning :—

حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا و انظار عقلا النخ *

The work is divided into two parts (Qism), treating respectively of the modern or Islamitic sciences (علوم اواخر) and of the ancient (علوم اوائل). The First Qism treats of eighty-five arts or sciences, in thirty-six Fanns or sections, classed under four categories (Maqâlah), which treat respectively of :—

(1) The literary sciences (علوم ادبي).
(2) The legal sciences (علوم شرعي).
(3) The Ṣûfic sciences (علم تصوف و توابع).
(4) The conversational sciences (علوم محاوري).

The Second Qism comprises the following five Maqâlahs :—

(1) Practical philosopy (حکمت عملي).
(2) Speculative philosophy (اصول حکمت نظري).
(3) Mathematics (اصول رياضي).

(4) Branches of physics (فروع طبعي).

(5) Branches of Mathematics (فروع رياضي).

The whole work is extant here in two volumes, bound separately. This MS., comprising the first volume, ends with the 10th Faṣl (در معالجهٔ نفس) of the first Fann, of the First Maqâlah, Qism II.

No. 220.

foll. 234 (234 to 468); lines and size same as above.

The continuation of the preceding copy, beginning with the first Faṣl (در سبب احتياج بمنزل و معرفت ارکان) of the Second Fann of the First Maqâlah, Qism II, and ends with the last Faṣl, i.e. the Fifth (در استخراج ضمایر) of the 13th Fann of the Fifth Maqâlah, Qism II.

The original work is followed by the following treatises:—

I. رسالهٔ تقویم Risâlah-i-Taqwîm fol. 424*a*. A compendious manual on the computation of the almanack, by an anonymous author, divided into twelve sections and a Khâtimah.

Beginning:—

* حمد بیحد معبودی را عظمت کبریایه رسد الخ

II. مجموعة الصنائع Majmû'at-uṣ-Ṣanâ'i', fol. 440*b*. "The Collection of Arts." A very interesting and useful polytechnical work, dealing with all the various branches of artificial, especially alchemical, work and handicraft, for instance, the art of making artificial pearls, rubies, sapphires, and other precious stones, of preparing various inks and colours for writing and painting purposes, dying ivory, engraving stones, preparing poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, illuminating books, etc., by an anonymous author.

Beginning:—

* حمد و سپاس بدیع الاساس حضرت صانعی را الخ

In the colophon of the India Office Lib. copy, No. 2781, the name of the author is given as Mîr Yaḥyâ, میر یحیی, while in a larger and amplified edition (No. 2783) in the same collection, he is called حکیم فیلسوف مغربي. The work must have been composed in, or before, A.H. 1033 (A.D. 1624), which is the date of the copy No. 1870, Bodleian Library.

The work is divided into forty chapters sub-divided into one hundred and sixty sections. The number of divisions varies more

or less in other copies. See the catalogues cited above and Rieu II, p. 489.

A Turkish translation of the work was made at the request of Abdâl-Khân, the Khân of Bidlîs, who was beheaded at Constantinople, 1668 A.D.

III. رسالهٔ مقداریه Risâlah-i-Miqdâriyah, fol. 457*a*. A tract on the weight of coins and on legal measures, by Muḥammad Mu'min bin 'Alî ul-Ḥusaynî. It is divided into a Muqaddimah, a Faṣl, and a Khâtimah.

Beginning : —

بعد از حمد و سپاس افزون از حد و مقدار الخ *

IV. رساله در عقد انامل Risâlah dar 'Iqd-i-Anâmil, fol. 461. A treatise on palmistry with special reference to the joints of the fingers, withoutauthor's name.

Beginning :—

بعد از حمد پروردگاری که اصناف الطاف بی غایت *

V. رساله در علم کف دست Risâlah dar 'Ilm-i-Kaf-i-Dast, 462*a*. Another treatise on palmistry, without author's name.

Beginning :—

اما بعد این رساله ایست مختصر در علم کف دست منقول از علمای مغرب الخ *

VI. رساله در علم موسیقي Risâlah dar 'Ilm-i-Mûsîqî, fol. 465. A treatise on music, without preface or author's name.

Beginning :—

تَنْ تَنْ نَه نَه تنه *

VII. رسالهٔ صیدیه Risâlah-i-Ṣaydiyah, fol. 466. A treatise on the legal precepts concerning hunting and the slaying of animals, without author's name.

Beginning :—

سپاس بیقیاس پادشاهی را سزا ست که مرغابیان *

VIII. رساله منظوم در معما Risâlah-i-Manẓûm dar Mu'ammâ, fol. 465*b*. A versified treatise on riddles and enigmas, without author's name.

Beginning :—

بنام آنکه ذات جمله اشیا *

Both the volumes containing the entire work Nafâ'is-ul-Funûn and the treatises at the end of the second volume are written in legible bold Nasta'lîq by one scribe. A full table of contents of all the works with numbers indicating the folios is prefixed to the first volume.

Not dated, apparently 19th century.

No. 221.

foll. 380; lines 19; size 11×6; $6\frac{1}{2} \times 3\frac{1}{4}$.

THE SAME.

Extracts from the Nafâ'is, consisting of detached portions put together in a perplexing manner, without any system or order.

Beginning as usual. There are only three Maqâlahs in this copy. The first Maqâlah of the first Qism begins on fol. 8^a. The second Maqâlah of the first Qism, fol. 85^b, and the fourth Maqâlah of the second Qism on fol. 235^b. The subject-headings under each of these Maqâlahs are without any system or order and most of those belonging to one Maqâlah are treated under another. The concluding section treating of the rites of the pilgrimage (در مناسک حج) is altogether foreign to the real work and belongs to a later author, namely the famous Jâmî, who died in A.H. 898 = A.D. 1492.

Written in a beautiful minute Nasta'lîq within gold and coloured-ruled borders.

Dated A.H. 1043.

Scribe :— محمد حسین ... بن الکاتب خاتو یا بادي.

A seal of a certain noble of Aḥmad Shâh's time, dated A.H. 1161, is fixed on fol. 1^a.

A very neat and correct copy.

No. 222.

foll. 376; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

عقول عشرہ

'UQÛL-I-'ASHRAH.

A Persian encyclopaedia, by Muḥammad Barârî Ummî ibn Muḥammad Jamshîd ibn Jabbâri Khân ibn Majnûn Khân Qâqshâl, محمد براري امي ابن محمد جمشيد ابن جباري خان ابن مجنون خان قاقشال who compiled it in A.H. 1084 = A.D. 1673.

Beginning :—

حمدی که لایق درگاه کبریا باشد قدرت انسان نیست که تواند بجا آرد *

The work is divided into ten عقل (intelligence), sub-divided into فهم (insights), فراست (penetrations), and کیاست (perceptions).

A complete index is given foll. 2^a-5^a.

Written in neat Indian Ta'lîq with the headings in red.

Not dated, apparently 19th century.

(4) Arithmetic.

No. 223.

foll. 152; lines 17; size $12\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

ترجمهٔ خلاصة الحساب

TARJUMAH-I-KHULÂṢAT-UL-ḤISÂB.

A Persian paraphrase of, and commentary on, Bahâ-ud-Dîn 'Âmilî's (d. A.H. 1030 = A.D. 1621) famous Arabic work on Arithmetic, styled خلاصة الحساب.

Beginning :—

نحمدک یا من لا یحیط بجمع نعمه عدد - سپاس میکنم ترا ای آنکه احاطه نمیکند بفراهم آوردن نعمتهای او هیچ عدد الخ *

The work begins at once with the Arabic text followed by a Persian paraphrase, without any preface by the translator, whose name however incidentally appears thus at the end, fol. 143^b.

المولوي المعنوي مولوي روشنعلي جون فوري *

He seems to be identical with Raushan 'Alî Anṣârî Jaunpûrî, who is the author of several treatises on Arithmetic and Grammar, and of an imitation of Harîrî's Maqâmât, and died as professor of Fort William College, Calcutta, about A.D. 1810. See Rieu, p. 857^b.

The work is divided into a Muqaddimah and ten Bâbs.

The above is followed by a short versified treatise on Algebra by Muḥammad Najmuddîn Khân, fol. 144^a. Each problem, which is in verse, is followed by illustrations and dedications in prose.

The treatise begins with the following short preamble which gives the particulars of the work :—

رساله در جبر و مقابله تصنیف جناب زبدة العلماء المسجرین [متبحرین ؟] قدوة الفضلاء الراسخین قاضي القضاة محمد نجم الدین خان ادام الله

افادتهم الى يوم الدين كه براى سهولت حفظ طالبان اين فن مسائل سته جبريه در سلک نظم كشيده امثله و براهين آن مسائل بكمال ايضاح بعبارت نثر قلمي فرموده اند *

The initial verse begins thus :—

اى آنكه ترا ست ذهن ثاقب با راى مصيب در عواقب

Both the works are written by one scribe in ordinary legible Indian Ta'liq. The first work is dated A.H. 1227, corresponding with A.D. 1812.

(5) Astronomy and Astrology.

No. 224.

foll. 28; lines 13; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

مختصر در معرفت تقويم

MUKHTAṢAR DAR MA'RIFAT-I-TAQWÎM.

The well-known compendious manual on the computation of almanacks, known as فصل سي, on account of the thirty fasls into which it is divided, by Naṣîr-ud-Dîn Ṭûsî نصير الدين طوسي (d. A.H. 672 = A.D 1273), who completed it in A.H. 658 (A.D. 1260).

Beginning without the praise of God :—

اين مختصريست در معرفت تقويم مشتمل بر سي فصل الخ *

Written in fair Nasta'lîq.

Dated Kâbul, Monday, the 27th Rabî' I, A.H. 1082.

Scribe :—بيني رام.

The above manual is followed by a short tract on the "Mansions of the Moon" منازل قمر which are twenty-eight in number.

Beginning on fol. 26^a :—

در بيان منازل قمر اول ربيعي كه صورت الخ *

The MS. is worm-eaten throughout and mended in many places.

No. 225.

foll. 46; lines 9; size $8\frac{1}{4} \times 4\frac{1}{2}$; 6×3.

بيست باب

BÎST BÂB.

The famous manual on the construction and use of the astrolabe, which, from its division into twenty chapters (Bâb), is known

under the name of Bîst Bâb بيست باب, by the same Naṣîr-ud-Dîn Ṭûsî (d. A.H. 672 = A.D. 1273).

Beginning:—

الحمد لله حمد الشاكرين و صلواته على محمد .. ... اما بعد اين مختصريست در معرفت اسطرلاب الخ *

Written in fair Indian Ta'lîq.

The MS. is mended throughout.

Not dated, apparently 19th century.

A note on fol. 1^a says this MS. was deposited in the Library of Mirzâ Raḍî-ud-Dîn 'Alî Bahâdur, son of Mirzâ Muḥammad Khurram Bakht, deceased on the 21st Shawwâl, A.H. 1236.

No. 226.

foll. 144; lines 19; size $8 \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

شرح بيست باب

SHARḤ-I-BÎST BÂB.

A commentary on the same work.

The commentator Niẓâm-ud-Dîn 'Abd-ul-'Alî-ul-Barjandî نظام الدين عبد العلي البرجندي, who is the author of several other works and who was still living in the beginning of the reign of Shâh Ṭahmâsp Ṣafawî of Persia (A.H. 930-984 = A.D. 1524-1576), completed this commentary, as expressed by the name of the month جميد الاخر (fol. 144^b), in A.H. 889 = A.D. 1484.

The contents of this copy seem to agree fully with those of the one mentioned in Rieu ii, p. 453, e.g. the definitions of technical terms (found here on fol. 1^b), the tables of the positions of stars calculated by the translator himself for the year 853 of Yazdajird corresponding with A.H. 889-890 (found here on fol. 143^b), and the date of completion of the commentary expressed by the name of the month جميد الاخر. But the opening lines of this copy do not agree with those of Rieu *loc. cit.* It begins thus:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين - اين مختصريست در معرفت اسطرلاب از تصانيف استاذ الدنيا علامة العالم نصير الدين الطوسي نور الله مضجعه مشتمل بر بيست باب *

The above is immediately followed by the commentary with the text.

Written in ordinary and careless Nasta'lîq with copious anno-

tations and emendations on the margins. The MS. is worm-eaten and damaged but mended and repaired in many places.

Not dated, apparently 18th century.

No. 227.

foll. 178; lines 28; size $11 \times 6\frac{3}{4}$; $8\frac{1}{4} \times 5$.

زيج جديد سلطاني

ZÎJ-I-JADÎD-I-SULṬÂNÎ.

A defective copy of the usual edition of Ulug Beg's astronomical and chronological tables, that is, the second and revised one, compiled by Sulṭân Ulug Beg سلطان الغ بيگ (d. A H. 853 = A.D. 1449) with the assistance of Ṣalâḥ-ud-Dîn Mûsâ صلاح الدين موسى, called Qâḍîzâdah-i-Rûmî قاضي زادهٔ رومي, and Maulânâ Ġiyâṣ-ud-Dîn Jamshîd مولانا غياث الدين جمشيد (the compiler of the original edition) and after the death of both of them, by co-operation with the celebrated 'Alî bin Muḥammad Qûshjî علي بن محمد قوشجي (d. A.H. 879 = A.D. 1474).

The work is divided into four Books called Maqâlah. A great portion of the first Book on the different eras, which consists of a Muqaddimah and seven Bâbs, is wanting, and the copy opens abruptly in the middle of third Bâb with the following words:—

..... را بى زيادت و نقصان سالى كيرند و ماههاى ايشان دوازده باشد از انجمله هفت ماه را هر ماهى سي و يک روز باشند *

The small scattered tables relating to the first Book are found on foll. 3^a-10^b.

Book II. در معرفت اوقات و طالع هر وقت و آنچه تعلق بدان دارد, on fol. 11^a, sub-divided into twenty-two Bâbs; tables on foll. 18^b-93^a.

III. در معرفت روش ستارگان و مواضع ايشان در طول و عرض و توابع آن, on fol. 94^a; sub-divided into thirteen Bâbs, tables on foll. 100^b-169^b.

IV. در باقي اعمال نجومي, on fol. 170^a; sub-divided into two Bâbs; tables on foll. 172^a-178^b. The MS. breaks off with the sixth table of the second Bâb.

For further particulars and other copies of the work see other catalogues.

Written in good small Nasta'lîq.

Foll. 11, 14 and 15 are supplied in a later hand.

Not dated, apparently 17th century.

No. 228.

foll. 225; lines 12; size $9 \times 5\frac{3}{4}$; 6×4.

طالع مولود همايون

TÂLI'-I-MAULÛD-I-HUMÂYÛN.

A beautiful copy of an interesting work, containing the horoscope of Mirzâ Bâisanġar, son of Mirzâ Shâh Rukh, with astronomical tables, by an author who designates himself in the epilogue, fol. 225a.

حاجي ابن حسن الصّانع المزنياني مولداً و السبزواري داراً *

Beginning:—

تبارک الذي خلق الانسان و علمه البيان جلّت عظمته و هو ربّ العرش العظيم - سپاس بيقياس مر پروردگار عالميان را عزّ و جلّ الخ *

According to the author's statement in the preface Mirzâ Bâisanġar was born on the night before the 21st of Dulḥijjah, A.H. 799 (A.D. 1396), in Herat. According to Ḥabîb-us-Siyar, Vol. III, Juz 2, p. 131, the prince died on the morning of Saturday, 7th Jumâda I, A.H. 837 (A.D. 1433), at the age of 37.

On fol. 4a the author tells us that he commenced the work in the middle of Jumâdâ I A.H. 828 (A.D. 1424) and completed it within the first ten days of Dulḥijjah of the same year and then dedicated it to the afore-said prince. The preface is followed by a statement of the scribe فضل الله بن مرتضى الموسوي, who calls himself an "inferior slave" of the prince, that he completed the transcription in the beginning of Dulḥijjah, A.H. 828, that is to say, at the same time that the composition of the work was completed. The above fact as well as the hand-writing and the gorgeous preparation of the copy, fully convince us that this copy was written for the prince.

A graceful Nasta'liq hand, slightly inclined towards Naskh, written on gold lines throughout, within gold and coloured-ruled borders with a beautifully illuminated head-piece. The headings and the contents of the tables are written in gold and various other colours. The top-headings of the tables are in most graceful bold Naskh written in gold and colours.

One or two folios seem to be missing from the end and the MS. breaks off abruptly with the words:—

خوفی هرچه تمامتر برين بنده غالب بود که خود را هدف سهام ناوک اندازان .....

(6) Medicine.

No. 229.

foll. 375 : lines 20 ; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

اختيارات بديعي

IKḪTIYÂRÂT-I-BADÎ'Î.

A very good and correct copy of the original edition of the Materia Medica, by 'Alî bin ul-Ḥusayn ul-Anṣârî, known as Ḥâjî Zayn-ul-'Aṭṭâr علي بن الحسين الانصاري المشهور به حاجي زين العطار, who was born A.H. 730 = A.D. 1330, and died A.H. 806 = A.D. 1403. It was completed A.H. 770 = A.D. 1368.

Beginning :—

امداد حمد بيعد و اعداد سپاس بيقياس مبدعى را الخ *

The work is divided into two Maqâlahs. The first, on simple drugs, in alphabetical order, begins on fol. 2^b. The second, on compound medicaments, comprises sixteen chapters and begins thus on fol. 318^b :—

الحمد لله رب العالمين ..... بدانكه اين رسالهٔ دوم است از مفتاح الخزائن *

In the above lines the latter part is called the second Risâlah of the Miftâḥ-ul-Khazâ'in, while as a matter of fact it is the second Maqâlah of the Ikhtiyârât-i-Badî'î. For similar confusion and further details see Ethé, Ind. Office Lib. Cat. Nos. 2289-2295.

A complete index of the first Maqâlah, giving the Arabic, Greek and Hindî equivalents for all the Persian technical terms of simple drugs, arranged in alphabetical order, occupies forty-two folios in the beginning and begins thus :—

فهرست ابواب اختيارات بديعي بطريق حروف تهجي *

Written in beautiful minute Naskh within gold and coloured-ruled borders with illuminated head-pieces.

This valuable copy, dated the beginning of Dulḥijjah, A.H. 990, was written by ابن شمس الدين الجهرمي عنايت الله for the library of Muḥammad Khân, son of Dilâwar Khân 'Âdil Shâhî. Fol 1^a is covered with the seals and signatures of the nobles and officers of the courts of Shâh Jahân, 'Âlamgir and others. These names read as follows : —

محيي الدين عليخان - شمس الدوله مشهور جنگ بهادر - محمد فاضل - قابلخان خانه زاد عالمگير بادشاه - محمد حافظ - محافظ خان *

The name of Ibrâhîm ʻÂdil Shâh ابراهيم عادلشاه most probably the sixth king of the ʻÂdil Shâhî dynasty of Bîjâpûr, who reigned from A.H. 987-1035 = A.D. 1579-1626, also appears on the same leaf.

No. 230.

foll. 159; lines 19; size $9\frac{1}{2} \times 5$; $8 \times 4\frac{1}{4}$.

A fragment of the first Maqâlah of the preceding work. The whole of the introduction is wanting and the copy opens abruptly with the words :—

..... عفافش باد را نابوده راه *

corresponding with fol. 2^b, line 3 of the preceding copy. It breaks off in the middle of the explanation of the word سداب under س, corresponding with fol. 153^a, line 12 of the preceding copy. The last words are ..... و عسل بياميزند و در چشم كشند ضعف چشم نيكو بود

Written in careless Taʻlîq within coloured-ruled borders Frequent clerical mistakes.

Not dated, apparently 19th century.

No. 231.

foll. 281; lines 21; size 9×6; $6\frac{3}{4} \times 4$.

ترجمهٔ منهاج البيان

TARJUMAH-I-MINHÂJ-UL-BAYÂN.

Foll. 1-173. A Persian translation of the well-known Materia Medica, entitled منهاج البيان فيما يستعمله الانسان, by Yaḥyâ bin ʻÎsâ bin Jazlah, a Christian Physician of Baġdâd, who embraced Islamism in A.H. 466 (A.D. 1074) and died, A.H. 493 (A.D. 1100).

Beginning :—

شكر و سپاس مر خدايرا كه بيافريد عالم را و ..... و بزرگ گردانيد آدم را بر همه آفريدها *

The name of the translator does not appear anywhere, and the name of the person for whom the translation was made is thus introduced by several honorific titles :—

شهنشاه معظم اتابک اعظم ملک مکرم شهریار مظفر رکن الدنیا والدین قطب الاسلام و المسلمین اعدل الولاة و السلاطین سکندر زمان جمشید دوران تاج بخش افق امن و امان ملک ملوک العالم شاه آل سلاطین سلجوق آلغ اعظم اتابک ابو الفتح نصیر الدوله ملک السعید الاتابک الشهید قطب الدنیا و الدین ملک ملوک العجم الغ عادل اتابک محمود بن الملک السعید قطب الدین ماک الامرا ابي منصور سفسالار بن الملک السعید الشهید عز الدین ابي مقاتل بیک خلد الله ملکه *

The names of the drugs are arranged in alphabetical order.

Foll. 175-281. ترجمهٔ تقویم الابدان. Tarjumah-i-Taqwîm-ul-Abdân. A Persian translation of the same Ibn-i-Jazlah's medical work on the regimen of the body, entitled تقویم الابدان في تدبیر الانسان.

Beginning :—

چون اشارت عالي مخدوم اعظم معدن الجود و اللطف و الکرم الخ *

The names of the translator and the person for whom the translation was made, will appear from the following passage, which is a continuation of the lines quoted above :—

ابن الامیر الکبیر المغفور المرحوم نظام الحق و الدنیاء و الدین امیر جمشید بن قارن طاب ثراهما ... برانجمله نافذ گشت که یعني کمترین بندگان علي بن بدر برهان کتاب تقویم الابدان را از تازي بفارسي نقل کند الخ *

Written in small Nasta'lîq.

The colophon of the first work is dated Shâhjahânâbâd, A.H. 1109.

Scribe :—نور الدین محمد.

The few notes found on the margins of the second work are cut by the binder.

No. 232.

foll. 35; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

ترجمهٔ سهرابي

TARJUMAH-I-SUHRÂBÎ.

A medical tract on diseases, giving a description of them, and of the means and methods of curing them.

Beginning :—

الحمد لله رب العالمين ... اما بعد اين مختصريست مشتملبر زبدهٔ آنچه واجبست حاضر داشتن الخ *

According to the preface it is a Persian translation of Muḥammad bin Maḥmûd ul-Chaġminî's (d.c. A.H. 618 = A.D. 1221) selections from earlier medical works. The translator 'Alî Akbar ibn Muḥammad Labîb علي اكبر ابن محمد لبيب says that he translated it from Arabic at the request of Nawwâb 'Alî Qulî Khân Bahâdur Suhrâbjang, son of Mirzâ 'Alî Khân Bahâdur Dilâwarjang. It is divided into ten chapters مقاله, each of which is sub-divided into several sections.

Written in beautiful Nîm Shikast on gold sprinkled papers within gold and coloured-ruled borders, with an illuminated head-piece. The original folios have been mounted on new margins.

Marginal notes are found in the latter portion of the copy.

Some seals of the later kings of Oudh are found at the beginning and the end of the copy.

Not dated, 18th century.

A beautiful copy.

(7) Farriery.

No. 233.

foll. 134; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

فرسنامه

FARAS NÂMAH.

A slightly defective copy of a treatise on farriery, translated by several Pandits from an old Sanskrit work Sâlihotra or Sâlûtra wrongly spelt here, fol. 2^b, as شهش كرت and on fol 5^b as سهتس كرت (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of works on the subject), at the desire of 'Abd Ullah Khân Fîrûzjang (d. A.H. 1054 = A.D. 1644), during the reign of Shâh Jahân (A H. 1037-1068 = A.D. 1628-1658).

Some folios are missing from the beginning, and the copy opens abruptly thus :—

..... كه بدانيم كه از طاعتها و اعمال جز نزد حق جلّ و علا *

It is identical with the فرسنامهٔ هندي, described in Ethé, Bodl. Lib. Nos. 1861-1866; Riou, ii. p. 482, etc. It opens with an intro-

duction treating of the creation of the horse and of its colours, partly abridged from a Persian work on farriery فرسنامهٔ فارسي written in the time of Maḥmûd Ġaznawî. The real فرسنامهٔ هندي begins on fol. 5^b, and is divided into two Qisms. The first treats of the knowledge of horses and their good or bad signs, in twelve Bâbs. The second, on fol. 28^a, deals with the various diseases of the horse and their treatment, in thirty-eight Bâbs.

The above is followed by another treatise of the same author, dealing with the diseases of horses and their cure by means of special prayers, as well as medical prescriptions, beginning on fol. 69^a:—

بعد هذا آنچه از ابتدای شوق و عجم شعور خود بنده عبد الله در باب اسپ از ادعیه و ادویه که بتجربهٔ خود رسیده الخ *

Written in careless Indian Ta'lîq.
Not dated, apparently 19th century.

(8) Archery.

No. 234.

foll 204; lines 11; size $10 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

كليات الرّمي

KULLIYÂT-UR-RAMÎ.

An exhaustive work on archery, by Sayyid Amîn-ud-Dîn, son of Mîr Muḥammad Hâshim bin Sayyid Aḥmad Najafî سيد امين الدين بن مير محمد هاشم بن سيد احمد نجفي اندخودي, i.e., of Andakhûd, a town in Khurâsân between Balkh and Merv. The author claims to be a descendant of Sayyid Abul Barakât, who, he says, was attached to the services of Timûr. According to the versified chronogram:—رسيد تير بآماج سينهٔ اعدا (fol. 204^b) the work was completed A.H. 1132 (A.D. 1720).

Beginning:—

تير روى ترکش زبان و زه کمان معاني و بيان حمد حکيمى است *

The work is dedicated to Muḥammad Shâh (A.H. 1131-1161 = A.D. 1719-1748. It is divided into a Muqaddimah, twenty-five Kulliyahs, and a Khâtimah.

Written in fair Indian Ta'lîq, for one Sayyid Muḥammad Khân Bahâdur.

Dated Friday, 1th Shawwâl, A.H. 1196.
Scribe :—كريم بخش.

(9) Music.

No. 235.

foll. 129; lines 11-16; size 9×6; 7×3½.

اصول النغمات الآصفي

UṢÛL-UN-NAĠMÂT-UL-ÂṢAFÎ.

A compendium of Indian music, written, according to the preface in this copy, by Ġulâm Riḍâ, son of Muḥammad Panâh غلام رضا ابن محمد پناه, for a certain Wazîr, entitled Âṣaf :—

بآصف لقب آن سليمان سرير بمعني است شاه و بصورت وزير

Beginning :—

نحمد و نصلي و نسلم - وجد انگيز ترنمی كه سوزان سينه ريشان محبت را بنمک خواباند الخ *

The work is divided into six Uṣûl, each sub-divided into several Faṣls. A complete index of the contents is given on foll. 3^b-4^b.

Dr. Ethé, India Office Lib. Cat. No. 2023, in noticing a fragment of the work (only the first Aṣl), says that it was composed at the request of Mr. Richard Johnson by an anonymous author.

This copy, a complete one, is written in ordinary Indian Ta'lîq and is full of clerical mistakes.

The above treatise is followed by another work on Indian music, entitled راگ درپن, especially treating of the musical modes and melodies of the Hindûs. According to the preface it is originally based on an old Sanskrit work on Indian music, styled here مانكتوهل, which was written for Râjah Mân Singh of Gwâliyâr (d. about A.H. 924 = A.D. 1518), and from which this Persian translation was made by Faqîr Ullah فقير الله, who completed it about A.H. 1076 = A.D. 1665.

This copy is substantially the same as the one noticed in Ethé, Ind. Office Lib. No. 2017, and the contents described therein agree word for word with those of the present copy. But the opening lines of the two copies are different. Our copy begins thus on fol. 76^b :—

توانگه حمد مر نوازنده را رواست كه از نوازش ساز و برگ پرسوز و ساز الخ *

Written in ordinary but legible Nasta'lîq by میر بادشاه. Neither of the treatises is dated, but both were written apparently in the 19th century.

No. 236.

foll. 99; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; 7×4.

A collection of treatises on Indian music.

I. Foll. 1^b-14^a. اصول غنا Uṣûl-i-Ġinâ, a tract on the different tunes and melodies of music, written for Râi Dâl Chand Ṣâḥib, by Râi Chand Aḥmadâbâdî رای چند احمد آبادی. It was completed in A.H. 1178 = A.D. 1764, for which the title forms a chronogram.

Beginning :—

بعد اقرار و اعتراف بقصور از لیاقت و طاقت گذارش و ستایش و نیایش خداوندی النخ *

The work is based on musical tracts composed by men of different creeds and sects and is divided into three chapters.

Foll. 14^b-17^a blank.

II Foll. 17^b-38^b. Another tract on the Râgs and Râginîs of India, entitled at the end رسالهٔ موسیقی Risàlah-i-Mûsiqî. The author's name does not appear anywhere and the work begins thus without any preface :—

بدانکه در ولایت ایران وغیره شش آواز علم موسقی را شش نام مقرر کرده اند *

Foll. 39^a-40^a blank.

III. Foll. 40^b-99^b. اصول النغمات Uṣûl-un-Naġmât. See No. 235. It is defective towards the end and breaks off in the middle of the fifth Aṣl, corresponding with line 1 on fol. 72^a of the above-mentioned copy.

Written in fair Indian Ta'lîq.

Not dated, apparently 18th century.

No. 237.

foll. 63; lines 11-17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

A fragment of a large treatise on Indian music. It is defective at both ends, and opens abruptly with the fourth chapter :—

باب چهارم در نواختن هر کدام راگها و راگنیها در طنبور *

The fifth chapter begins thus on fol. 17^b :—

باب پنجم در علم سنکبت یعني علم موسیقي و آن مشتمل است بر ده فصل *

The concluding lines are :—

و تمام بندان هفت ماترا باشد بدین شکل الخ *

The fourth chapter is written in fair Nasta'liq and the fifth in careless Ta'liq.

Foll. 9^a-16^b contain blank tables.

Not dated, apparently 18th century.

(10) Divination, Geomancy and Magic.

No. 238.

foll. 72; lines 14; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

سحر العیون

SIḤR-UL-'UYÛN.

A treatise dealing with the properties and secret virtues of various magical and cabalistic operations, exorcism, talismans, etc., translated from the بحر العیون of Abî 'Abd Ullah Maġribî and the عیون الحقایق و ایضاح الطرایق of Ḥakîm Abul Qâsim Muḥammad bin Aḥmad ul-'Irâqî us-Siwâwî (who lived about A.H. 850 = A.D. 1446). According to the preface the present work is translated from the above-named two Arabic works, but the translator (who does not give his name) added copious facts and information from various other sources. It was written for one Amîr Sayyid Qâsim, whose name is introduced after a great many honorific titles.

The date of composition, given at the end, is A.H. 907 = A.D. 1501.

Beginning :—

حضرت واهب العطیات و عالم الخفیات له الحمد الخ *

It is divided into two Maqṣads, each sub-divided into several Aṣls, and a Khâtimah.

Written in bold Nasta'liq.

Dated A.H. 1246.

The above treatise is followed by an account of the magical performances shown to Jahangîr by a party of magicians. It begins thus :—

در بیان رسیدن جماعه بازیگران بحضور جهانگیر بادشاه و نیرنجات عجیبه و طلسمات غریبه بر روی کار آوردن - اول تخم اقسام درخت برزمین ریخته *

This portion, written apparently by the same scribe, is in a still bolder Nasta'lîq.

No. 239.

foll. 123; lines 15; size $9 \times 5\frac{1}{2}$: $6\frac{1}{4} \times 3$.

قوامد الهدایت

QAWÂ'ID-UL-HIDÂYAT.

A detailed work on geomancy, compiled by Hidâyat Ullah, popularly known as Munajjim Shîrâzî هدایت الله, A.H. 1001 = A.D. 1592, and dedicated to the emperor Akbar.

Beginning :—

شکر و سپاس و حمد بیقیاس مر صانعی را که نقاش قدرت او به پرکار تصویر و بقلم تقدیر صفحات افلاک را *

It is divided into a Muqaddimah, and four Jihats جهت. See Ethé, Ind. Office No. 2266.

Written in good Naskh.

Not dated, apparently 17th century.

No. 240.

foll. 15; lines 9; size $8 \times 4\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{3}{4}$.

An anonymous short tract in fifteen Bâbs treating of the properties and hidden virtues of various magical and cabalistic operations, exorcism, etc., and of ingenious devices and recipes for purposes of utility.

It opens abruptly thus :—

دیگر عملهای لطیف کردن و این کتاب از ادریس پیغمبر مانده است الخ *

Written in careless Ta'lîq.

A modern copy, written apparently in the 19th century.

No. 241.

foll. 147; lines 17; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

A collection of treatises dealing with all kinds of hidden sciences, the virtues and properties of various magical and cabalistic operations, exorcism, talismans, prayers, invocations, etc., etc.

I. Foll. 2^a. This treatise is introduced by a heading, written in red, خواص سوره های قرآن, followed by the following line in which the work is ascribed to the celebrated Mullâ Bâqir Majlisî (d. A.H. 1110 = A.D. 1698):—

من مولفات علامي فهامي مجتهد الزماني مولانا محمد باقر المجلسي دام ظله السامي *

It treats of the virtues and properties of all the Sûrahs of the Qurân, arranged in order, of some special prayers and invocations, of the secret virtues of letters and numerals, of the construction of magical squares, charms and amulets, and a collection of prescriptions, etc., etc.

Beginning:—

بسند معتبر منقولست كه حضرت امام رضا ۴ فرمود كه بسم الله الرحمن الخ *

Fol. 1 should be placed after fol. 2.

II. Fol. 45^b. فالنامهٔ حضرت امام رضا A Fâl Nâmah or Book of Divination, ascribed to the famous Imâm 'Alî Riḍa, translated into Persian by علي ابن القاضي 'Alî ibn-ul-Qâḍî.

Beginning:—

بعد از سپاس حضرت ایزد متعال كه مبدع كل است و درود بيحد الخ *

The Fâl Nâmah is followed by a collection of prescriptions, the virtues of some special invocations, charms, amulets, and of various magical and cabalistic operations.

III. Fol. 73^a. تحفة الغرائب Tuḥfat-ul-Ġarâ'ib. A treatise dealing with similar subjects, by Muḥammad bin Shaykh Muḥammad Sarfarâzî محمد بن شيخ محمد سرفرازي.

Beginning:—

حمد بيحد و سپاس بيعد نثار باركاه ملك بى نياز تبارك و تعالى و تقدس *

Written in fair Nasta'liq.
Not dated, apparently 19th century.

(11) Interpretation of Dreams.

No. 242.

foll. 291; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

A defective copy of a detailed work on the interpretation of dreams. The name of the author and the title of the work cannot be ascertained on account of a lacuna at the beginning as well as at the end. It opens abruptly with the words:—

... گوید اگر کسی بیند که باران سخت نه بوقت خویش هم چنین بارید دلیل کند که اندران دیار از لشکر رنج و بلا رسد *

and ends:—

و اگر بیند که کژدم را بکشت دلیل کند که بر دشمن ظفر یابد و اگر بیند که بعد از کشتن آن .....

The authorities frequently cited are:—

جعفر صادق - کرماني - جابر مغربي - ابن سیرین - اسمعیل اشعث *

Written in beautiful Naskh within gold and coloured borders. A great many folios are borderless.

A good old copy.

Not dated, apparently 16th century.

(12) Specimen of Calligraphy.

No. 243.

foll. 15; lines 2; size $20\frac{3}{4} \times 14$; $16\frac{1}{2} \times 10$.

Fifteen gilded folios pasted on thick piece-boards, containing specimens of Persian calligraphy. Each folio bears the signature of Muḥammad Ḥusâm-ud-Dîn of Lucknow محمد حسام الدین لکهنوي.

Not dated, apparently 19th century.

VI. PHILOLOGY.

(1) Lexicography.

(a) Persian Dictionaries.

No. 244.

foll. 369; lines 23; size 11×6; $8 \times 3\frac{3}{4}$.

مؤيد الفضلا

MU'AYYID-UL-FUḌALÂ.

The well-known Persian dictionary, by Muḥammad bin Lâd محمد بن لاد, completed, according to Blochmann, Contributions, p. 9, in A.H. 925 = A.D. 1519.

Beginning :—

محامد متوافره و مدايح متكاثره مر دادار دانا تذكرى توانا را *

The work explains all the words and phrases occurring in the Shâh Nâmah, Niẓâmî's Khamsah, the six poems of Sanâ'î, the dîwâns of Khâqânî, Anwarî, Ẓahîr, Abharî, Ḥâfiẓ, Salmân, Sa'dî, etc. The words are grouped in Kitâbs according to the initial letters, and, in each Kitâb, in Bâbs, according to the final letters. Each Bâb consists of three Faṣls, the first comprising the Arabic words and sentences generally used in the Persian language, the second the Persian and Pahlawî words, the third the Turkish words.

The name of the author given in the concluding lines of this copy is محمد بن لاد بن عبد الوهاب.

Written in ordinary but legible Nasta'lîq on creamy and yellow papers, with casual emendations on the margins.

Dated, Jahângîr Nagar (Dacca), 23rd Ṣafar, A.H. 1096.

No. 245.

foll. 350; lines 21; size $12 \times 7\frac{1}{2}$; $10 \times 5\frac{1}{4}$.

مدار الافاضل

MADÂR-UL-AFÂḌIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words, by Ilahdâd Fayḍî bin Asad-ul-'Ulamâ 'Alî Shîr Sirhindî الهداد فيضي بن اسد العلما علي شير سرهندي, who completed it A.H. 1001 = A.D. 1593.

Beginning :—

ای نام تو ورد هر زبان دگر است الخ *

The arrangement is that the first letter constitutes the Bâb and the last the Faṣl, each Faṣl consisting of three Sections, viz. the Arabic, then the Persian and finally the Turkish words, indicated respectively by a red ع, ف and ت.

The Khâtimah, treating of the meanings of single letters in Persian, begins on fol. 344^a.

Written in small Ta'lîq, occasional notes on the margin.

Not dated, apparently 19th century.

Scribe :—نصير الدين شرقي.

No. 246.

foll. 514; lines 23; size $13\frac{3}{4} \times 7\frac{3}{4}$; $10 \times 5\frac{1}{2}$.

فرهنگ جهانگيري

FARHANG-I-JAHÂNGÎRÎ.

The famous Persian dictionary, containing purely Persian words, with copious poetical quotations, by Jamâl-ud-Dîn Ḥusayn Injû bin Fakhr-ud-Dîn Ḥasan Shîrâzî جمال الدين حسين انجو بن فخر الدين حسن شيرازي, who died in Âgrah in or after A.H. 1032 = A.D. 1623. The author commenced the work under Akbar and finished it A.H. 1017 = A.D. 1608, under Jahângîr, after whom it is named.

Beginning :—

آنکه بر لوح زبانها حرف اول نام اوست الخ *

An introduction or Muqaddimah, divided into twelve Â'îns, treats of the Persian language, dialects, grammar, etc., fol 4^a; the dictionary proper begins thus on fol. 16^b: بنام ايزد بخشايندهٔ بخشايگر - باب الف فصل الف و. The arrangement is that the second letter constitutes the Bâb, the first the Faṣl. The appendix (Khâtimah) divided into five در, treats of metaphorical and figurative expressions, compound words, words containing any of the letters peculiar to Arabic, Zand, Pazand, and foreign words, on fol. 437^a.

The work has been lithographed in Lucknow, A.H. 1293.

Written in large Indian Ta'lîq within coloured-ruled borders, with an illuminated head-piece.

Dated 17th Shawwâl, A.H. 1222.

Fol. 1[a] bears the following signature :—

"Lewis Da Costa, Calcutta, July, 1827."

The signature is followed by a note, written in the same handwriting giving a short description of the work.

No. 247.

foll 557 ; lines 29 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; 9×5.

برهان قاطع

BURHÂN-I-QÂṬI'.

A dictionary of the Persian language including words borrowed from the Arabic and several other languages, by Muḥammad Ḥusayn, poetically called Burhân, bin Ḵhalaf ut-Tabrîzî محمد حسين متخلص به برهان بن خلف التبريزي, completed A.H. 1062 = A.D. 1651 and dedicated to 'Abd Ullah-Quṭub Shâh (A.H. 1035-1083 = A.D. 1625-1672).

Beginning :—

ای راه نما بهر زبان در افواه یزدان و کرسطوسي و تا نکوی و الله

The work consists of nine Fâ'idahs, on the Persian language, its letters, particles and orthography. The description of these Fâ'idahs, found in other copies, is wanting here, in consequence of a lacuna after fol. 1[b]. Twenty-eight Guftars, comprising the entire dictionary, in which the words are arranged according to the first, second and third letters, fol. 8[b]. The 29th Guftar, containing seventy-one words, most of which are foreign words and proper names, begins on fol. 556[a]. The work has been edited by Capt. Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834.

Written in good Naskh within gold and coloured-ruled borders with an illuminated but faded head-piece.

The headings are written in bolder Naskh.

Not dated, apparently 17th century.

No. 248.

foll. 282 ; lines 15 ; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

فرهنگ فاروقي

FARHANG-I-FARÛQÎ.

A defective copy of a Persian dictionary. Several folios are missing from the beginning, consequently the name of the author, the title of the work, etc., cannot be ascertained from the text.

In the colophon, however, the work is called فرهنگ ناروتي. It opens abruptly with the words درد که پوست را اداره کند و درست کرداند. The first word explained here is پژاختن. The arrangement is that the first letter constitutes the Bâb, and the last the Faṣl. The explanations are very short and there are few poetical quotations. The first two chapters, viz. of الف and با, and the earlier portion of the third (پا), are wanting. Several folios at the beginning are misplaced.

Written in ordinary Indian Ta'lîq.

Dated, Friday, the 14th of Rajab, A.H. 1049.

Scribe:—شیخ ابو العاصم.

The upper margins of several folios at the beginning are replaced by new ones.

(b) Arabic-Persian Dictionaries.

No. 249.

foll. 281; lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

تاج الاسامي

TÂJ-UL-ASÂMÎ.

An Arabic-Persian dictionary in which the words are arranged according to the initial and the final letter, that is the first letter of a word contributes the Bâb and the last the Faṣl.

Beginning:—

* الحمد لله المحمود بجميع الاوصاف و الاسماء الممدوح باذواع الكرم

The dictionary begins immediately after three lines devoted to the praise of God and the Prophet, and the name of the author does not appear anywhere in the text, but Dr. Ethé, Bodl. Lib. No. 1634, says that in Fraser's hand-list the work has been ascribed to the celebrated Maḥmûd bin 'Umar-uz-Zamakhsharî محمود بن عمر الزمخشري, who died A.H. 538 = A.D. 1143.

The first 104 folios are written in fair Naskh and the rest in ordinary Nasta'lîq inclined towards Naskh.

The last folio has been supplied in a modern hand.

Not dated, apparently 19th century.

No. 250.

foll. 503; lines 19; size $10\frac{1}{2} \times 6$; $8\frac{1}{4} \times 4$.

كنز اللغات

KANZ-UL-LUGÂT.

An Arabic-Persian dictionary, by Muḥammad bin 'Abd-ul-Khâliq bin Ma'rûf محمد بن عبد الخالق بن معروف, dedicated to Kârgiyâ Sulṭân Muḥammad bin Giyâ bin Nâṣir Giyâ of Gîlân, who reigned A.H. 851-883 = A.D. 1447-1478, and his son and heir, Kârgiyâ Mirzâ 'Alî, who was killed A.H 911 = A.D. 1505.

Beginning:—

ابتداء هر سخن آن خوبتر کوست حمد خالق جن و بشر

جواهر کنوز لغات حمد و ستایش الخ *

The dictionary itself begins on fol. 4^b with the كتاب الالف باب الالف مع الالف من مصدر الثلاثي المجرد. It is arranged alphabetically according to the first and the last letter of the words.

Written in fair Nasta'lîq.

The last three folios are damaged.

Not dated, apparently 19th century.

No. 251.

foll. 37; lines 19; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A fragment of the preceding work, beginning as usual. Fol. 7^b is followed by a large lacuna corresponding with fol. 10^b, line 18 to fol. 477, line 13 of the preceding copy, and fol 8^a suddenly begins with باب الواو مع الصاد.

Written in fair Nasta'lîq, by Dîn Muḥammad, a servant of Mîr Sayyid Muḥammad Fîrûz.

Dated 7th Rabî' II, A.H. 1127.

The margins of the first seven folios contain some points of Muhammadan law in the forms of questions and answers, written in a later hand.

No. 252.

foll. 309; lines 17; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

منتخب اللغات شاهجهان

MUNTAKẖAB-UL-LUĠÂT-I-SẖÂHJAHÂNÎ.

The popular Arabic-Persian dictionary, by 'Abd-ur-Rashîd ul-Ḥusaynî ul-Madanî ut-Tatawî عبد الرشيد الحسيني المدني التتوي, composed in A.H. 1046 = A.D. 1636, and dedicated to the emperor Shâh Jahân.

Beginning:—

ستایش و سپاس مالک الملکی که تذکار آلای بی احصای الخ *

It is also called Rashîdî 'Arabî and is arranged alphabetically according to the initial and final letters.

A reproduction of this work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845 and A.H. 1286; lithographed, Bombay, 1862.

Written in small careless Ta'lîq.

Not dated, apparently the latter part of the 19th century.

No. 253.

foll. 296; lines 30; size $13 \times 8\frac{1}{4}$; 10×5.

قابوس

QÂBÛS.

The Persian translation of Majd-ud-Dîn Muḥammad Fîrûzâbâdî's (d. A.H. 817 = A.D. 1414) well-known Arabic dictionary, the Qâmûs, by Muḥammad Ḥabîb Ullah محمد حبيب الله, completed A.H. 1149 = A.D. 1736.

The work is divided by the binder into two volumes.

Vol. I. Beginning:—

حمد و نیایش گونا گون معروض حضرت علیم و علامي که تعلیم کل اسماء از صفات خاصّهٔ اوست *

The dictionary itself begins on fol. 9b with the word اباءة. The Bâbs are arranged according to the last, the Faṣls according to the first letter. This volume ends with the word يقظ.

No. 254.

foll. 291 (297-582); lines and size same as above.

Vol. II.

The continuation of the preceding copy, beginning with باب العين فصل الهمزة. The first word is ذراثيع.

Both the copies are written in small Nasta'lîq by one scribe within coloured-ruled borders with a beautifully illuminated head-piece at the beginning of the first volume.

The date of transcription, given at the end of the second volume, is Sunday, the 7th Jumâdâ II, A.H. 1229.

The copy has been amended and repaired in many places. The last four folios of volume second are mounted upon new margins.

(c) Turkish-Persian Dictionary.

No. 255.

foll. 128; lines 14; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

لغت تركي

LUĠAT-I-TURKÎ.

A vocabulary of Turkî or Oriental Turkish, explained in Persian, by Faḍl Ullah Khân فضل الله خان, who wrote it by the order of the emperor 'Aurangzîb.

Beginning:—

سبحان الله هرگاه از افصح عرب و عجم گل لا إحصى ثناء اعليک بشگفته الخ *

It is divided into an Introduction and three Bâbs, as follows:—

Introduction, on Turkî suffixes, fol. 2^a.

First Bâb, Verbs arranged in alphabetical order according to the first letters, fol. 2^b. Second Bâb, Nouns arranged in alphabetical order, according to the first and last letters, fol. 31^b. This chapter is wrongly styled باب سيوم instead of باب دويم. The Third Bâb on miscellaneous words, as numerals, limbs of the body, names of animals, of Turkish tribes, etc., is wanting in this copy.

Printed at the request of Sir W. Ouseley, with improvement and additions, by Maulavî 'Abd-ur Raḥîm, Calcutta, A.H. 1240.

Written in careless Indian Ta'lîq.

Foll. 87-104 are damaged and worm-eaten and the top margins of these folios are hopelessly damaged.

Not dated, apparently 19th century.

Foll. 106*b*-122*b*. Miscellaneous Arabic verses with their respective metre and paraphrase in Persian

Foll. 123*b*-128*a*. A long letter in Persian in which the writer, who calls himself at the end محمد المشتهر بعلي الواثق با الله العلي الاهجي, explains the meaning of some difficult and doubtful verses of Khâqânî.

(2) Grammar.

No. 256.

foll. 305; lines 19; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{3}{4}$.

شرح شافيه

SHARḤ-I-SHÂFIYAH.

A Persian commentary on Ibn-ul-Ḥâjib's (d. A.H. 646 = A D. 1248) treatise on etymology and orthography, styled الشافيه. This commentary was composed by Muḥammad Hâdî bin Muḥammad Ṣâliḥ of Mâzandarân محمد هادي بن محمد صالح مازندراني (who was still alive in A.H. 1088 = A.D. 1677), at the request of Nawwâb Khân bin Khân bin Khân Ḥusayn 'Alî Khân.

Beginning :—

* الحمد لله رب العالمين و الصلوة ..... چنين گويد ذرّه بيمقدار الخ

The Arabic original is over-lined in red or written in large Naskh.

Written in fair Nasta'lîq.

About fifty folios in the beginning are water-stained. Foll. 245-301 are mounted on new margins. The last four folios have been supplied in a modern hand.

Not dated, apparently 18th century.

No. 257.

foll. 377; lines 17; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, without any mark of distinction between the original text and the commentary.

Written in ordinary Ta'lîq at the desire of Maulavî Maqbûl Ḥusayn.

Dated, Thursday, 5th of Rabî' 1, A.H. 1253.

No. 258.

foll. 220; lines 19; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

كافيه

ʻÂFIYAH.

Another Persian commentary on Ibn-ul-Ḥâjib's الشافيه, by Muḥammad Sa'd محمد سعد, see fol. 1^b, line 10 (but in the conclusion, fol. 219^a, line 15, he is called Muḥammad Sa'îd, surnamed Ġâlib, محمد سعيد متخلص بغالب), who completed it in Ṣafar, A.H. 1097 = A.D. 1685.

Beginning:—

ستايش و نيايش بسيار سزاوار حضرت كردگارى كه قوانين و قواعد علم تصريف الخ *

The text, written in large Naskh, is over-lined in red.
Written in ordinary Indian Ta'liq.
Dated 27th Rabî' I, A.H. 1227.

Scribe:—سيد عباس عرف رجبي.

A note on fol. 1^a in the handwriting of Sayyid 'Alî Muḥammad of Panduah says that Maulavî Faḍl-ur-Rabb inherited the copy from his grandfather, Maulavî Qalandar Bakhsh, from whom 'Alî Muḥammad purchased it in 1274 (*Bengali year*).

No. 259.

foll. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

شرح الفيّه

SHARḤ-I-ALFIYYAH.

A Persian commentary on the famous Arabic grammar in verse, entitled الالفيّه or خلاصة فى النحو of Jamâl-ud-Dîn Abû 'Abd Ullah Muḥammad bin 'Abd Ullah uṭ-Ṭâ'î, known as Ibn-i-Mâlik (who died A.H. 672 = A.D. 1273), by Muḥammad 'Alî bin Maulânâ Âqâ Bâbâ'î Sirkânî محمد علي بن مولانا آقا بابائي سركاني.

Beginning:—

الحمد لله رب العالمين ..... اما بعد بر ضماير صافيه اصحاب سخن و ابصار الخ *

The Arabic original is written in red.

Foll. 3-72 are written in ugly Nasta'lîq, the rest in fair Nasta'lîq.

Not dated, apparently 19th century.

No. 260.

foll. 70; lines 11-27; size $8\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{3}{4}$-6 · 5-3.

Three Persian treatises on Arabic grammar.

I. دستور المبتدي Dastûr-ul-Mubtadî, fol. 1^a. On the laws of permutation which apply to the Arabic irregular verbs, compiled by Ṣafî bin Naṣîr صفي بن نصير for his son Abul Makârim Ismâ'îl, in the form of questions and answers.

Beginning:—

الحمد لله الذي يصرف الاحوال و يخفف الاثقال الخ *

Foll. 1^a-15^a are written in fair Nasta'lîq, the rest in careless Nîm-shikastah.

II. صرف مير Ṣarf-i-Mîr, fol. 33^b. The popular treatise on Arabic inflexion, by Mîr Sayyid Sharîf Jurjânî ميرسيد شريف جرجاني, who was born A.H. 740 = A.D. 1339, and died A.H. 816 = A.D. 1413.

Beginning:—

بدان ايدک الله تعالى فى الدارين كه كلمات لغت عرب بر سه قسم است - اسم و فعل و حرف الخ *

Written in fair Nasta'lîq in the Madrasah of Munshî Ṣadr-ud-Dîn by Shaykh Faḍl Ullah, son of Shaykh Muḥammad 'Âdil bin Shaykh Muḥammad Zâhid, resident of Chaklah Jasar, Sarkâr Khalîfah Âbâd.

III. An anonymous treatise dealing with various technicalities of Arabic grammar, explained in the form of questions and answers, fol. 55^a.

Beginning:—

الحمد لله رب العالمين ... بدان كه اين كتاب است بدان (؟) الحمد در اصل چه بود جواب الحمد در اصل حمداً بود *

Written in careless small Ta'lîq.

None of the treatises is dated, but apparently all of them were written in the 19th century.

No. 261.

foll. 66; lines 8-15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

A collection of treatises on Persian Grammar.

I. Foll. 1^b-10^a. جامع المصادر Jâmi'-ul-Maṣâdîr, on Persian infinitives, arranged in alphabetical order.

Beginning:—

مصدر اسمی است ای برادر من کش بود در اخیر دن (یا تن)

II. Foll. 11^a-20^a. An anonymous grammar containing paradigms of Persian Verbs.

Beginning:—

بدان اسعدک الله تعالی فی الدارین که جمله افعال الخ *

III. Foll. 21^a-24^b. ضرب المثل Ḍarb-ul-Maṣal. A collection of Persian proverbs.

Beginning:—

تا تریاک از عراق آورده شود مار گزیده مرده بود *

IV. Foll. 25^b-42^b. Another treatise on Persian Verbs with their different forms.

Beginning:—

بعد حمد خدا تعالی که جواهر افعال از کان مصدر تحمید اوست الخ *

V. Foll. 43^b-66^b. قواعد فارسي Qawâ'id-i-Fârsî. A Persian grammar dealing with different forms of the مصادر, the signification of the single letters of the alphabet, and some compound words, by Raushan 'Alî Anṣârî of Jaunpûr روشن علي انصاري جونپوري, who died as professor in the College of Fort William, Calcutta, about A.D. 1810.

Beginning:—

بعد از حمد حضرت آفریدگار و نعت جناب رسول مختار صلی الله علیه و آله و سلم بدانکه این رساله موسوم بقواعد فارسي الخ *

It is divided into a Muqaddimah, eleven Bâbs and a Khatimah.

It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

Written in fair Nasta'lîq.

Not dated, apparently 19th century.

(3) Prosody.

No. 262.

foll. 116; lines 12; size $8\frac{1}{2} \times 6$; 7×4.

المعجم في معائير اشعار العجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR-IL-'AJAM.

A work on prosody, rhyme and poetical figures by Shams-ud-Dîn Muḥammad ibn Qays of Ray شمس الدين محمد ابن قيس الرازي.

Beginning :—

الحمد لله المنعوت بنعوت الجلال الموصوف بصفات الكمال الخ *

The work has been edited by Mirzâ Muḥammad with introduction and indices in "E. J. W. Gibb Memorial" series (*London*, 1909).

The title of the work given in the preface is المعجم في اشعار العجم, in the colophon it is called كتاب ميعار المعجم في اشعار العجم, but it has been labelled and entitled by some former owner حدائق السحر or حدائق السحر في دقايق الشعر, which, as we know, is a work on the same subject by the famous poet Rashîd-ud-Dîn Waṭwâṭ (d. A.H. 578 = A.D. 1182) and which Shams-i-Qays mentions in the preface, fol. 4^a.

The present copy is somewhat abridged. Most of the poetical quotations found in the printed edition are omitted, while the prose part is merely an abstract. The system of divisions and arrangement, found in the printed edition, is maintained. The year in which the author began to write the book is given here as A.H. 615 = A.D. 1218, instead of A.H. 614, as in the printed edition, and the name of the person to whom the work is dedicated runs here thus :—

حضرت خداوند خاقان معظم تاج مفخر ملوک عالم قطب الدنيا و الدين عضد الاسلام و المسلمين قرة عيون السلاطين علاء الدوله بهاء الامة ضياء الملة ظهير الانام عمدة الخلافة افتخار جهان اعظم فرنداش خان ابو المويد سلغر شاه بن سعد نصر امير المومنين ضاعف الله جلاله و مد ظلاله *

Of the two Qisms into which the work is divided the *first* on Prosody, sub-divided into four Bâbs, begins on fol 5^b; the *second* on Rhyme, sub-divided into six Bâbs, on fol. 55^a. The Khâtimah on poetical figures begins on fol. 111^a.

Written in a careless and hasty Nasta'lîq. In the colophon, dated 23 Jumâdâ II, A.H. 1236, the scribe سيد عطا علي طباطبائي says that he completed the transcription in twenty days.

No. 263.

foll. 88; lines 22; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

مجمع الصنائع

MAJMA'-UṢ-ṢANÀ'I'.

A treatise on poetical figures by Niẓâm-ud-Dîn Aḥmad bin Muḥammad Ṣâliḥ uṣ-Ṣiddîqî-ul-Ḥusaynî نظام الدين احمد بن محمد صالح الصديقي الحسيني, who completed it, as stated at the end, on the 3rd of Ramaḍân, A.H. 1060 = A.D. 1650.

Beginning:—

الحمد لله الذي انعم علينا و هدانا الى الاسلام الخ *

The work is divided into four chapters فصل and an Appendix خاتمه, as follows:—

1. در تقسيم كلام, various kinds of composition, fol. 3^a.
2. در بدايع لفظي, word-ornaments, fol. 14^a.
3. در صنايع معنوي, concetti, fol. 50^b.
4. در سرقات شعري, plagiarisms in poetry, fol. 81^b.

Appendix, on technical terms, fol. 84^b.

Written in ordinary but legible Nasta'lîq, at the desire of Muḥammad 'Alî Ḵhân, with occasional emendations on the margins.

Dated 22nd Jumâdâ II, A.H 1172, the fifth regnal year of 'Alamgîr II.

Scribe:—سيد زين العابدين الحسيني الموسوي.

No. 264.

foll. 107; lines 15; size $8\frac{3}{4} \times 5$; $6 \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work.

Chapter I on fol. 3^b II on fol. 16^b. III on fol. 63^a. IV on 97^b. The appendix or Ḵhâtimah in this copy is not distinguished from the rest by a heading.

Written in ordinary Ta'lîq.
Dated 16th Muḥarram, A H. 1204.

No. 265.

foll 59; lines 30; size 12×8; $9\frac{1}{2}\times 5\frac{1}{2}$.

A very interesting, valuable and curious composition on the logical and rhetorical sciences and the art of rhyming. The work is an anonymous one, and is bound in two separate parts.

Part I.

Beginning:—

ان احسن الكلام و ابلغ النظام بعد حمد الله الحكيم العلام الصلوة و السلام على الانبياء العظام ..... خداوندا معلمان و متعلمان حكمت را بالعام حق النح *

In the beginning the author mentions the celebrated Naṣir-ud-Dîn Ṭûsî (d. A H. 672 = A.D. 1273) and the work نهاية الاقدام. This part is devoted for the greater part to Logic, in dealing with which the author gives a clear exposition of the abstract principles of the science, and the meaning and explanation of logical terms, profusely illustrated by examples. The latter portion of the work is devoted to prosody and rhyme.

No. 266.

foll. 57; lines and size same as above.

Part II. On the various embellishments of prose and poetical compositions, rhetorical figures, tropes and other artifices of poetry, on prosody and rhyme, the principles of scansion, the different feet and the modifications of which each is susceptible, with a discussion on the different metres and a dissertation on rhyme, etc., profusely illustrated by quotations from ancient and modern authors.

Foll 1^b-3^a contain the earlier portion of Sharaf-ud-Dîn Ibn-ul-Muqrî's (d A.H. 837 = A.D. 1433) 'Unwân-ush-Sharaf (lithographed, Calcutta, A.H. 1272), composed by order of Malik Ashraf Ismâ'îl bin 'Abbâs (A.H 778-803 = A.D. 1376-1400), the seventh king of the Rasûlî dynasty of Yaman. The 'Unwân-ush-Sharaf, of which only a portion (extending to line 17, p. 5 of the lithographed edition) is quoted in the present MS. as a specimen is a very curious composition. It begins with a treatise on Muhammadan law according to the Shâfi'i school.

Beginning:—

الحمد لله ولي الحمد و مستحقه الذي لا يقوم بحمده احد من خلقه
و نشهد ان لا *

ا of الحمد in the above line is written in red. The second الحمد in the line is written in red within a column. بحمد is also written in red within a column, and the last letter of the last word in the line (ا) is written in red too. The first letter of the first word in the second and each succeeding line, or it and one or more of the following letters, and the last letter of the last word, or it and one or two others, are written in red Portions of the second and each succeeding line are written in red in the columns in which الحمد and بحمد of the first line are so written. The words formed by the "first word" letters, written in red, read from the top downwards, compose a treatise on prosody. The words formed by reading the letters in the right-hand column, from the top downwards, compose an account of the Rasûlî dynasty of Yaman. The words formed by reading the letters in the left-hand column compose a treatise on grammar. Those formed by the "last-word" letters compose a treatise on rhyme. There are, therefore, five treatises in all.

Quotations from well-known Arabic and Persian authors, both ancient and modern, are numerous, the last name given being Ṣâ'ib's (d. A.H. 1088 = A.D. 1677), found on fol. 22^b, line 9. It seems, therefore, probable that the work was composed towards the end of the 17th century or at the beginning of the 18th century. Both parts are elegantly written by the same scribe in beautiful minute Naskh and Nasta'lîq in gold, blue and red, within gold and coloured borders with a beautifully illuminated head-piece at the beginning of the First Part. Scattered notes are found here and there on the margins.

Neither of the copies is dated, but apparently they were written immediately after the composition of the work.

(4) Rhetoric, Ornate Prose and Letters.

No. 267.

foll. 247; lines 13; size $8 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

رسائل الاعجاز

RASÂ'IL-UL-I'JÂZ.

The second of the five Books (Risâlah) of Amîr Khusrau's امير خسرو (d. A.H. 725 = A.D. 1325) famous work on epistolography

and elegant prose-writing entitled Rasâ'il-ul-I'jâz or I'jâz-i-Khusrawî, completed, according to W. Pertsch, Berlin Cat. No. 1055, on the 7th Shawwâl, A.H. 716 = Dec. 23, A.D. 1316.

Beginning :—

* در سواد این رساله گلستانها بسیار است بگلهای گونا گون آراسته الخ

As in the Berlin copy (W. Pertsch, loc. cit.), there are ten Khaṭs. The first Risâlah has been lithographed in Lucknow, A.D. 1865, and the whole work in the same place, 1876.

This copy, a good one, is written in beautiful clear Nasta'lîq within gold and coloured-ruled borders, with an illuminated, now faded, head-piece.

Not dated, apparently 17th century.

A note on fol. 1^a is dated A.H. 1114. On the same page the work is wrongly endorsed in a modern hand "اعجاز موسوي."

No. 268.

foll. 119; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; 6×3.

An incomplete copy of one of the aforesaid five Risâlahs of Amîr Khusrau.

Beginning :—

* حمدی که نخستین پایه اش معراج دانشمندان سزد الخ

Fol. 1^b is followed by a lacuna. Several folios are also missing from the end. The MS. breaks off in the middle of the second Ḥarf of the fourth Khaṭ. The contents of the second Ḥarf of the third Khaṭ (fol. 65^a), however, agree with the extract of Letter 3, Book (Risâlah) IV, given in Elliot, Vol. III, p. 566.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and an 'Unwân.

Not dated, apparently 17th century.

No. 269.

foll. 9; lines 17-22; size 10×6; $5 \times 2\frac{1}{2}$.

خوان خليل

KHWAN-I-KHALÎL.

Ẓuhûrî's ظهوري (d. about A.H. 1025 = A.D. 1616) well-known preface to the Khwân-i-Khalîl.

Beginning after five lines, which undoubtedly are the concluding lines of a prose work of the same poet:—

* اى از تو بر اهل تخت و اكليل سبيل الخ

Printed at Lucknow, 1846; at Cawnpore, A.H. 1269 and A.D. 1873.

Written diagonally in beautiful minute Shikastah hand within illuminated and gold and coloured-ruled borders. The original folios containing the text are gold sprinkled throughout and are mounted on thick piece boards.

Not dated, apparently 19th century.

No. 270.

foll. 56; lines 15; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

Two different collections of letters bound in one volume.

I. Foll 1^b-29^a. رقعات ابو الفضل Ruqa'ât-i-Abul Faḍl. The familiar letters of Akbar's Prime Minister Abul Faḍl ابو الفضل, addressed to friends, collected and edited by his nephew Nûr-ud-Dîn Muḥammad, called here, fol. 1^b, Nûr Muḥammad نور محمد, who died in A.H. 1003 = A.D. 1594.

Beginning with a short preface:—

* بعد از انشای حمد و ثنای مر حضرت خداوند واهب العطايات الخ

The letters have been printed in Calcutta, A.H. 1238.

II. Foll. 33^b-56^a رقعات امان الله حسيني Ruqa'ât-i-Amân Ullah Ḥusaynî. A collection of letters by the celebrated Amân Ullah Khân, son of Mahâbat Khân امان الله خان بن مهابت خان, of Shâh Jahân and Aurangzîb's time. He is the author of several other works, and died A.H. 1044 or 1046 = A.D. 1634 or 1637.

Beginning:—

* حمد وافر خدايرا كه ياقوت قوت ناطقه بى بهادر عقد انشای ثنای كبريا

This collection seems to be identical with the shorter one noticed in Ethé, Ind. Office Lib. No. 2934. Printed in Calcutta, and lithographed in Lucknow, A.H. 1269.

Written in careless Ta'lîq.

Dated 1228 Bengali year.

Scribe:—رحمعلي الحسيني.

No. 271.

foll. 55; lines 15; size 8×5; $6\frac{1}{4} \times 3\frac{3}{4}$.

رمز و اشارهای عالمگیری

RAMZ-WA-ISHÂRAHÂ-I-'ÂLAMGÎRÎ.

A collection of short letters written by Aurangzîb اورنگ زیب to his children and some of the nobles of his court, edited and collected by Subudh Mal سبدھ مل (in Elliot, Hist. of India, Vol. VII, p. 205, "Budh Mall"), surnamed Râm, at the desire of Râjah Âyâ Mal راجه آیا مل. The title forms a chronogram for the date of compilation, A.H. 1152 = A.D. 1739.

Beginning:—

تمهید نگارش کلام و تسوید گذارش مرام تحمید واحد برحق و توحید محیط مطلق است *

The letters are arranged under the heads of the persons to whom they are addressed. The collection has been lithographed in the Anwâr-i-Muḥammadî Press, A.H. 1293, under the title of رقعات عالمگیری. This title is also found in the subscription of the present MS.

Written in ordinary Ta'lîq.

Not dated, apparently 19th century.

No. 272.

foll. 171; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

کلمات طیبات

KALIMAT-I-ṬAYYIBÂT.

A very beautiful and correct copy of a collection of notes written by Aurangzîb اورنگ زیب in the latter portion of his reign, consisting for the most part of short instructions for letters to be written in his name, by his favourite Secretary, 'Inâyat Ullah Khân عنایت الله خان (d. A.H. 1179 = A.D. 1765), who edited the collection.

Beginning:—

الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب کبریا را شاید الخ *

The versified chronogram, expressing the date of the compilation, A.H. 1131 = A.D. 1718, mentioned by Rieu i, p. 401, is not found here.

This collection has been printed, under the title of رقعات عالمگير, in Lucknow, A.H. 1260, and in Lahore, A.H. 1281.

Written in beautiful bold Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân. The Arabic quotations, written in red, are supplied with vowel points.

Two illuminated stars at the beginning of the copy contain the title of the work and the name of the editor, written in bolder Nasta'liq, كلمات طيبات عالمگيري من تاليف عنايت الله خان.

Dated A.H. 1141; i.e. ten years after the date of compilation.

Scribe:—محمد پناه بن شيخ محمد.

No. 273.

foll. 66; lines 14; size $8\frac{1}{2} \times 5$; 7×4.

ذخيرهٔ جواهر

ḌAKẖÎRAH-I-JAWÂHIR.

A defective copy of a collection of letters written to Aurangzîb and the princes and nobles of his time. The copy is defective at both ends and opens abruptly with a part of the compiler's name Shâh Nawâz, thus:—

..... شاه نواز حسيني از سخنوران عصر و دقيقه سنجان دهر التماس

ميدارد كه چون اين عاصي *

From the defective preface in the present copy we can however glean the following particulars:—The above-named Shâh Nawâz Ḥusaynî, who flourished during the time of Aurangzîb, was a Munshî of Sayyid 'Izzat Khân of Muḥammad 'Azîm's Court. He was requested by his brother Muḥammad Ḥayât to collect and edit some of the letters which he, in the capacity of Munshî, had written to Aurangzîb and the princes and nobles of his reign. Hence the present collection. The MS. breaks off with the following words:—

و براى درست ساختن كاغذ مطالبه عمل خانمرحوم قصد داشتند ...

Written in legible Ta'liq and Shikast.

Not dated, apparently 19th century.

No. 274.

foll. 24; lines 16; size $9\frac{3}{4} \times 6$; $9 \times 5\frac{1}{4}$.

An anonymous collection of private letters written in the 19th century. Beginning abruptly without any preface :—

..... پیشتر که از کمال نوازش و عطوفت یکجفت کبوتر تاجدار عنایت شده بود در احتیاط و حفاظت آن هیچ نوع تساهل و تغافل راه نمي یافت الخ *

Written in careless and ugly Ta'lîq.
Not dated, apparently 19th century.

(5) Proverbs.

No. 275.

foll. 218; lines 17; size $9\frac{1}{2} \times 6$; 7×4.

عجائب الامثال

'AJÂ'IB-UL-AMṢÂL.

A collection of Persian proverbs with short verbal explanations and anecdotes illustrating the origin and application of proverbs, by Muḥammad 'Alî Jabal-rûdî محمد علي جبل رودي, who lived in the eleventh century of the Hijrah and came to Ḥaydarâbâd A.H. 1054 = A.D. 1644, in the time of 'Abd Ullah Quṭub Shâh : see Rieu, p. 773*b*.

Beginning :—

غازه پیرائي رخساره شاهد کلام بحمد خالقیست الخ *

The proverbs are alphabetically arranged, each letter forming a Section (Faṣl). The work seems to be identical with the جامع التمثیل by the same author, noticed in Rieu loc. cit., but the preface is different.

A very incorrect copy. Written in ordinary Ta'liq. The MS. is worm-eaten and damaged in many places.

Not dated, apparently 19th century.

VII. POETRY.

Anthologies.

No. 276.

foll. 574: lines 23; size 14×9; 9×5.

شاهنامه

SHÂH NÂMAH.

An exceedingly valuable copy of the famous epic poem Shâh Nâmah, by Abul Qâsim Manṣûr surnamed Firdausî ابو القاسم منصور الفردوسي الطوسي, who was born in Shâdâb near Ṭûs about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025 or A H. 421 = A.D. 1030.

The work has been frequently lithographed and printed. See Ethé, Ind. Office Lib. Cat. No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysanġar, and begins thus:—

سپاس و آفرین خدایرا جل جلاله که این جهان آفرید الخ *

The preface concludes with a list of the ancient Persian kings from Kayûmurṣ to Yazdijird described in the text.

The poem opens thus on fol. 10^a:—

بنام خداوند جان و خرد کز و برتر اندیشه بر نگذرد

The second half of the Shâh Nâmah, which begins on fol. 263^b is entitled here کتاب لهراسپ نامه.

A very fine specimen of eastern ornamentation containing the following quatrains written in golden letters on foll. 1^b-2^a.

ای تازه و محکم ز تو بنیاد سخن هرگز نکند چون تو کسی یاد سخن
فردوس مقام بادت ای فردوسي انصاف که نیک دادهٔ داد سخن

The following folios contain richly illuminated illustrations:— 7^a, 10^b, 66^a, 100^a, 123^a, 156^b, 182^b, 210^a, 232^b, 246^a, 263^b, 286^a, 295^a, 315^b, 333^a, 349^a, 361^b, 382^b, 392^b, 415^a, 424^a, 457^b, 478^b, 507^b, 526^a and 540^b.

Written in fine Nasta'lîq, within four gold and coloured-ruled columns. The headings are written on gold grounds.

Not dated, apparently 16th century.

A note on fol. 1^a says that 'Inâyat Ullah Sâlârî of Murshid-âbâd purchased this MS. through Sayyid Muḥammad Ṭâhir Shîrâzî for rupees seven hundred. A second note on the same folio says that Maulavî Sayyid Ṣadr-ud-Dîn Aḥmad of Bûhâr, Bardawân, received it from the said 'Inâyat Ullah.

No. 277.

foll. 499; lines 24; size $15\frac{1}{4} \times 9\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Another copy of the Shâh Nâmah wanting the Bâysanghurî preface.

Beginning:—

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

Foll. 1^b-2^a contain sumptuously designed decorations. Other illustrations are to be found on foll. 11^b, 29^b, 57^a, 64^a, 88^a, 100^a, 133^b, 141^a, 163^b, 173^b, 201^a, 217^a, 244^a, 282^b, 295^a, 311^a, 341^a, 402^a, 414^b, 458^a and 480^b.

Foll. 5^a-493^b are written in the same hand as the preceding copy. The first four folios and foll. 494-499 are supplied in a later Indian hand. Written within four columns within gold and coloured-ruled borders.

Not dated, apparently 16th century.

No. 278.

foll. 208; lines 13; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{3}{4}$.

منتخب شاهنامه

MUNTAKHAB-I-SHÂH NÂMAH.

An abridgment of Firdausî's Shâh Nâmah, with copious extracts from the poem, connected by a prose narrative. It contains an account from Kayûmurṣ to Ardashîr Bâbagân.

Beginning:—

حمدبیغایت و ثنای بی نهایت مر حضرت کبریای واجب الوجودی را *

The author Tawakkul Beg bin Tûlak Beg توکل بیگ بن تولک بیگ, an officer of Prince Dârâ Shikûh, made this abridgment at the request of Shamshîr Khân, Thânahdâr of Ghaznîn, to whom he was sent as a chronicler by the said prince in A.H. 1063 = A.D. 1652.

The work is also known as Khulâṣah-i-Shâh Nâmah, Târîkh-i-Dilkushâ and Târikh-i-Shamshîr Khânî.

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

No. 279.

foll. 238; lines 15; size $9 \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

يوسف و زليخا

YÛSUF WA ZALÎKHÂ.

Firdausî's romantic poem on the loves of Yûsuf and Zalîkhâ.

Beginning:—

بنام خدای که جان آفرید زمین و زمان و مکان آفرید

The work has been repeatedly lithographed in Cawnpore.

Dr. Ethé has published an excellent edition of the work.

Written in neat Nasta'lîq within gold and coloured-ruled borders. First two folios are profusely illuminated. The MS. is worm-eaten and pasted over in many places.

Dated A.H. 1038.

Scribe:—پیر محمد ابن شیخ جلال الکاتب القنوجي.

A note on the fly-leaf at the beginning in the handwriting of the donor records the price of the MS. as Rs. 15.

No. 280.

foll. 139; lines 14; size $11 \times 6\frac{3}{4}$; 7×4.

ديوان ابو الفرج رونی

DÎWÂN-I-ABUL FARAJ RÛNÎ.

The lyrical poems of Maulânâ Abul Faraj bin Mas'ûd of Rûn, a village in Lahore مولانا ابو الفرج بن مسعود الرونی. He flourished during the reigns of Sulṭân Ibrâhîm Ġaznawî (d. A.H. 492 = A.D. 1098) and Sulṭân Mas'ûd Ġaznawî (d. A.H. 508 = A.D. 1114), to both of whom he addressed a large number of laudatory poems.

The dîwân opens with a biographical sketch of the poet, beginning thus:—

حکیم ابو الفرج از شعرای جلیل الشان و از فصحای عذب البیان است الخ *

Beginning of the dîwân :—

عز و کوارندہ پادشاہ جہان را ناصر دین راعي زمین و زمان را

The usual beginning of the dîwân is found on fol. 51^a, as follows : —

سپہر دولت و دین آفتاب ہفت اقلیم ابو المظفـــر شاہ مظفـــر ابراہیم

The dîwân consists of two parts, of which the first contains Qaṣîdahs, a few Qiṭ'ahs and a series of Rubâ'îs, all arranged in alphabetical order; and the second, a large number of Ġazals, intermixed with Qaṣîdahs and Qiṭ'ahs, without any order, beginning thus on fol. 86^b :—

یا رب این مائیم و این صدر رفیع مصطفی است

یا رب این مائیم و این فرق عزیز مجتبی است

Foll. 137^b-139^b contain a series of alphabetically arranged Rubâ'îs intermixed with those of 'Umar Khayyâm (cf. Rieu ii., p. 546^a), beginning :—

مے برکف من نہ کہ دلم پر تاب است وین عمر گریز پای چون سیماب است

بشتاب کہ آتش جوانی آب است برخیز کہ بیداري دولت خواب است

Written in bold and fair Nasta'lîq within gold and coloured-ruled borders, with three illuminated 'Unwâns on foll. 1^b, 2^a and 86^b. Spaces for headings are left blank throughout the copy.

Not dated, apparently 19th century.

No. 281.

foll. 244; lines 21; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

حدیقة الحقیقة

ḤADÎQAT-UL-ḤAQÎQAH.

The well-known poem on ethics by Sanâ'î', with his full name Abul Majd Majdûd bin Âdam Sanâ'î ul-Ġaznawî ابو المجد مجدود بن آدم سنائي الغزنوي, who died most probably in A.H. 545 = A.D. 1150. For the various conflicting statements of the dates of the poets' death and his works see Bankipur Lib. Cat. Nos. 17-22.

The poem is preceded by a preface of 'Alî Raqqâm (or according to Ḥâj. Khal. iii, p. 40, 'Alî Raffâ) who calls himself a disciple of Sanâ'î. The preface begins thus :—

الحمد لله الخبیر بخفیات الضمایر الحکیم الخ *

The poem begins thus on fol. 7^b :—

ای درون پرور برون آرای ای خرد بخش بیخرد بخشای

The poem is divided into ten chapters, fully enumerated in Ethé, Bodl. Lib. Cat. No. 528.

This copy breaks off with the chapter در قناعت و انزوای خود گوید.

Written in clear Nasta'lîq within gold and coloured-ruled borders with the headings in red.

Not dated, apparently 16th century.

The MS. is slightly worm-eaten.

No. 282.

foll. 299 ; lines 17 ; size $10\frac{1}{2} \times 6$; $6\frac{3}{4} \times 2\frac{1}{2}$.

THE SAME.

Another copy of Sanâ'îs Ḥadîqah without any preface.

Written in a clear Nasta'lîq within gold-ruled borders.

Foll. 1-23, 171-187 and 196-202, written in clear Indian Nasta'lîq, are supplied in a later hand.

Spaces for headings are left blank on foll. 2^a, 4^a, 7^b, 9^b, 12^a, 13^a, 14^a, 15^a, 16^a, 17^a, 18^a, 18^b, 21^a, 22^a, 22^b and 23^a.

Additions and emendations are occasionally found on the margins.

Dated Rabî' I, A.H. 1033.

Scribe :—محمد رضا مصري.

A seal bearing the following verse from Niẓâmîs Sikandar Nâmah, is found at the end :—

خرد را تو روشن بصر کردهٔ چراغ هدایت تو بر کردهٔ

All the original folios have been mounted on new margins.

No. 283.

foll. 215 ; lines 19 : size $12\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

لطایف الحقایق من نفایس الدقایق

LAṬÂ'IF-UL-ḤAQÂ'IQ MIN NAFÂ'IS-UD-DAQÂ'IQ.

The well-known revised and collated edition of Sanâ'î's Ḥadîqah with commentaries and explanations of the text, by 'Abd-ul-Laṭîf bin 'Abd Ullah 'Abbâsî عبد اللطيف بن عبد الله العباسي (d. A.H. 1048 or 1049 = A.D. 1638 or 1639). This is 'Abd-ul-Laṭîf's larger commentary on the Ḥadîqah, and an abridgment of this composed

by him in A.H. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat. No. 923. He began the work in A.H. 1040 = A.D. 1630, and finished it in A.H. 1042 = A.D. 1632

For full particulars see Bankipur Lib. Cat. Vol. I, pp. 25-29, where a valuable copy of this commentary is noticed. The present commentary is divided by the binder into two separate volumes. Vol. I contains three prefaces by 'Abd-ul-Laṭîf and one by Sanâ'î.

foll. 1^b-6^b. 'Abd-ul-Laṭîf's first preface, called مراة الحدائق, written in A.H. 1038 = A.D. 1628.

Beginning :—

ایں نو شگفتہ گلزاریست کہ درین ہنگام ہمیشہ بہار الخ *

foll. 7^b-14^a. The preface of Sanâ'î

Beginning :—

سپاس و ستایش مبدعی است کہ بسخن پاک الخ *

foll. 14^b-16^a 'Abd-ul-Laṭîf's second preface called راستہ خیابان.

Beginning :—

بر نافذان بصیر و عیرفیان خبیر رستہ بازار ملک صورت و معنوي الخ *

foll. 16^a-17^b 'Abd-ul-Laṭîf's third preface called گل سر سبد.

Beginning :—

چون پاکیزہ میوہ باغ اصطفا و گرامي گوہر الخ *

foll. 18^a-26^b. The contents of the Ḥadîqah.

fol. 27^a. The versified index of the ten chapters into which the Ḥadîqah is divided.

fol. 27^b begins the commentary :—

ای درون پرور و برون آرای الخ *

This copy breaks off with the catch-words تا ازین سایہ.

No. 284.

foll. 220 ; lines and size same as above.

The second volume, or the continuation of the preceding copy, opening with the line :—

تا ازین سایہ مي ہراسي تو دُر ز خرمہرہ چون شناسي تو

The date of composition of the Ḥadîqah, given at the end of this copy, is A.H. 534.

Both the copies are written in ordinary Indian Ta'lîq by one scribe.

Not dated, apparently 19th century.

Marginal notes and emendations are occasionally found in both the copies.

No. 285.

foll. 26 ; lines 15 ; size 11×6 ; $6 \times 2\frac{3}{4}$.

كنوز الرموز

KUNÛZ-UR-RUMÛZ.

Another Maṣnawî by the same Sanâ'î which is also called سير العباد الى المعاد.

Beginning :—

مرحبا ای برید سلطان وش ای ترا تخت آب و تاج آتش

Foll. 1^b and 2^a are profusely illuminated.

Written in beautiful Nasta'lîq within gold-ruled borders. The headings on foll. 3^b and 6^b are written on gold ground. Spaces for headings are left blank throughout the copy.

Not dated, apparently 17th century.

A fine copy.

No. 286.

foll. 169 ; pp. 337 ; lines 19 ; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

ديوان سنائي

DÎWÂN-I-SANÂ'Î.

The lyrical poems of Sanâ'î with his preface, beginning thus :—

سپاس و ستایش مبدعی را که بسخن پاک الخ *

The diwân consists of Qaṣîdahs and Ġazals (intermixed) arranged in alphabetical order (pp. 14-290), Fards or single verses without any order (pp. 290-291), and Rubâ'îs in alphabetical order (pp. 291-337).

Beginning of the dîwân, p. 14 :—

ای در دل مشتاقان از یاد تو بستانها بر حجت بیچونی از صنع تو برهانها

Written in a careless Indian Nasta'lîq. Spaces are left blank in several places. Additions and emendations are found in several places.

Dated, Sunday the 20th of Asârh, 1299 (= A.H. 1310).

Scribe :—طالب الرحمن منگلکوٹهي

No. 287.

foll. 85; lines 14; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

دیوان مُعِزّی

DÎWÂN-I-MU'IZZÎ.

The lyrical poems of Amîr Muḥammad bin 'Abd-ul-Malik امیر محمد بن عبد الملک معزّی, poetically surnamed Mu'izzî, a native of Samarqand. He died in A.H. 542 = A.D. 1147.

Beginning:—

تا دل من در هوای نیکوان گشت آشنا در سرشک دیده گردانم چو مرد آشنا

The dîwân consists of two sections, of which the first contains Qaṣîdahs (foll. 1^b-54^b) without any order. The second (foll. 55^b-85^b), containing a number of Ġazals in alphabetical order, begins as in Sprenger, p. 501.

باز آمد و آورد خزان لشکر سرما الخ *

Written in bold and fair Nasta'liq within gold and coloured-ruled borders, with two 'Unwâns respectively on foll. 1^b and 55^b. Spaces for headings are left blank throughout.

Not dated, apparently 19th century.

No. 288.

foll. 19; lines 9; size $10 \times 6\frac{3}{4}$; 6×4.

A very beautiful copy of a metrical translation of the hundred sayings of 'Alî bin Abû Ṭâlib.

Beginning without any preface:—

بهترین هر کلام ای نور چشم مردمان هست نام خالق بسیار بخش مهربان

Neither the name of the translator nor the title of the work is found in the text. The following endorsement is found on the fly-leaf at the beginning: ترجمهٔ کلمات مکنونه امیر المؤمنین علی رضی الله.

It seems to be identical with the ترجمهٔ صد کلمه "translation of the hundred sayings" by the celebrated poet Rashîd-ud-Dîn Waṭwâṭ (d. A.H. 578 = A.D. 1182), noticed in Rieu, pp. 553^b and 790^b.

The Arabic text is written in elegant gold and blue Naskh, followed by the translation written in beautiful minute Nasta'liq within floral designed space sprinkled with gold dust. Double-

page 'Unwân and beautifully illuminated head-piece. Thick, creamy paper.

This copy, representing the best specimen of Arabic and Persian calligraphy, is of the penmanship of the famous scribe محمد الكاتب الشيرازي.

Dated, A.H. 943.

The original folios have been mounted on new margins.

No. 289.

foll. 52: lines 9; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

نثر اللآلي

NAṢR-UL-LA'ÂLÎ.

Another metrical translation of a similar collection of the sayings of 'Alî, by a poet who adopts the Takẖallus Ḥasan حسن (cf. fol. 52^b, ll. 4 and 7), arranged in alphabetical order.

Beginning:—

مومنانرا امیر و سرور گفت *

An illuminated star in the head-piece contains the title of the work:—

نثر اللآلی مترجم منظوم *

meaning that it is a metrical translation of the نثر اللآلي, i.e. sentences ascribed to 'Alî.

Written in beautiful minute Nasta'lîq within gold and coloured-ruled borders, with an illuminated head-piece. The Arabic text is written in large Nasta'lîq.

Not dated, apparently 17th century.

No. 290.

foll. 339; lines 19; size $9\frac{1}{4} \times 5$; 6×3.

ديوان انوري

DÎWÂN-I-ANWARÎ.

The dîwân of the great Persian Qaṣîdah writer and astrologer Auḥad-ud-Dîn Anwarı اوحد الدين انوري who at first adopted the

poetical title of Khâwarî, assumed from his birth-place Khâwarân, but subsequently changed it to Anwarî. He flourished under Sulṭân Sanjar (d. A.H. 562 = A.D. 1166) and died A.H. 587 = A.D. 1191.

The dîwân has been printed and lithographed respectively in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

The present copy is slightly defective at the beginning and opens abruptly thus :—

بجنب رای تو منسوخ چشمهٔ خورشید به پیش قدر تو مدروس گنبد خضرا

Qaṣîdahs, fol. 1^b; Muqaṭṭa'ât, fol. 178^b; Ġazals, fol. 271^a; Rubâ'îs, fol. 335^a.

There is a lacuna after fol. 6^a. Spaces for headings are left blank throughout.

Written in fair Nasta'lîq with additions and emendations.

Dated, Jamadî I, A.H. 1012.

No. 291.

foll. 324; lines 17; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

ديوان خاقاني

DÎWÂN-I-KHÂQÂNÎ.

A good copy of the lyrical poems of the celebrated poet Khâqânî, with his full name Afḍal-ud-Dîn Badîl Ibrâhîm bin 'Alî Najjâr Khâqânî Shirwânî افضل الدين بديل ابراهيم بن علي بخار خاقاني الشرواني whose father was a carpenter and mother a nestorian Christian converted to Islâm. He at first adopted the title of Ḥaqâ'iqî, which he subsequently changed to Khâqânî. He died, according to reliable sources, A.H. 595 = A.D. 1198.

Beginning :—

دل من پير تعليم است و من طفل زبان دانش

دم تعليم سر عشر و سر زانو دبستانش

This dîwân consists of Qaṣîdahs (fol. 1^b); Tarji'-bands (fol. 203^a), Marâṣî (fol. 249^b); Qiṭ'ahs (fol. 310^b) and Rubâ'îs (fol. 313^a).

Written in beautiful Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece. The headings are written in red. The first 98 folios contain marginal and interlinear notes.

Not dated, apparently 16th century.

No. 292.

foll. 369; lines 13: size $12\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

THE SAME.

Another copy of Khâqânîs dîwân, containing chiefly Qasîdahs.

Beginning as usual:—

* دل من پیر تعلیم است الخ

The following subscription is found at the end of the copy:—

* ازینجا در جلد دیگر نوشته شد

i.e. "from this place the contents are written in another volume."

Marginal and interlinear notes are found at the beginning of the copy.

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

No. 293.

foll. 228; lines 15; size $10 \times 6\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

شرح دیوان خاقانی

SHARḤ-I-DÎWÂN-I-KHÂQÂNÎ.

A commentary on the abstruse verses of Khâqânî, by Muḥammad bin Dâ'ud bin Muḥammad 'Alawî Shâdiâbâdî محمد بن داؤد بن محمد علوی شادیا بادی, a favourite courtier of Sulṭân Naṣîr-ud-Dîn Khiljî, who reigned in Mâlwah, A.H. 906-916 = A.D. 1500-1510. Shâdiâbâd, also called Mândû, is a division of Mâlwah. The author also wrote a commentary on the difficult verses of Anwarî.

The present commentary begins with a preface:—

* جواهر زواهر سپاس بیقیاس نثار حضرت صمدیه الخ

Written in legible Nasta'lîq.

Not dated, apparently 18th century.

No. 294.

foll. 29; lines 15; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

ديوان نظامي

DÎWÂN-I-NIẒÂMÎ.

A collection of lyrical poems attributed to Niẓâmî, with his full name Niẓâm-ud-Dîn Abû Muḥammad Ilyâs bin Yûsuf bin Mu'ayyid ul-Ganjawî نظام الدين ابو محمد الياس بن يوسف بن مويّد الگنجوي. He was born in A.H. 535 = A.D. 1140 and died, according to reliable authorities, A.H. 599 = A.D. 1202.

Beginning :—

هركه از روى خرد روى به يزدان آرد
لطف يزدانش همي تحفهٔ غفران دارد

The dîwân consists chiefly of Qaṣîdahs (foll. 1^b-12^a) without any alphabetical order. The Gazals in alphabetical order begin thus on fol. 27^b :—

معشوق زهره رخ كه دلم كرد مبتلا فرياد ازان دو نرگس جادوى او مرا

The MS., an incomplete one, is written in fair Nasta'lîq within gold and coloured-ruled borders. Folios have been misplaced in several places.

Several notes in the MS. say that this copy once belonged to Maulavî Muḥammad Maẓhar, son of Maulavî Gulâm Subḥân Khân Bahâdur, Qâḍî-ul-Quḍât of Bengal, son of Maulavî Muḥammad Wâjid, of Pandwah in Huglî.

Not dated, apparently 18th century.

No. 295.

foll. 385; lines 19; size $11\frac{1}{2} \times 7$; $7\frac{1}{4} \times 3\frac{3}{4}$.

خمسهٔ نظامي

KHAMSAH-I-NIẒÂMÎ.

A very interesting and valuable copy of the five poems of Niẓâmî.

1. مخزن الاسرار Makhzan-ul-Asrâr.

A mystic poem, composed A.H. 572 or 573 = A.D. 1176 or 1177 and dedicated to Fakhr-ud-Dîn Bahrâm Shâh (d. A.H. 622 = A.D. 1225), son of Dâ'ûd, king of Armenia and Rûm.

Beginning :—

بسم الله الرحمن الرحيم هست كليد در گنج حكيم

Lithographed, Lucknow, 1869, 1872, and with a commentary, 1881 : Cawnpur, 1869. Edited by H. Bland, London, 1844.

2. خسرو و شيرين Khusrau wa Shîrîn. The loves of Khusrau and Shîrîn, composed A.H. 576 = A.D. 1180.

Beginning, fol. 33^b :—

خداوندا در توفيق بكشلى نظامي را ره تحقيق بنمائى

Lithographed at Lahore, A.H. 1288.

3. ليلي و مجنون Laylî wa Majnûn. A poem on the loves of Laylî and Majnûn, composed A.H. 584 = A.D. 1188 and dedicated to Shîrwân Shâh (d. A.H. 584).

Beginning, fol. 112^b :—

اى نام تو بهترين سر اغاز بى نام تو نامه كى كنم باز

Edited, Lucknow, 1870 and 1888.

4. هفت پيكر Haft Paykar, or "The Seven Stories" related by the seven favourites of the king, Bahrâm Gûr, hence its other name قصهٔ بهرام گور.

Beginning, fol. 173^b :—

اى جهان ديده بود خويش از تو هيچ بودى نبود پيش از تو

The poem was written for 'Alâ-ud-Dîn Karb Arstân, a descendant of Aqshanqar Aḥmadîlî. He was governor of Marâġah, where he was besieged in A.H. 602 = A.D. 1205. See Kâmil, Vol. XII, p. 156, and Vol. X, p. 483. It was completed 14th Ramaḍân, A.H. 593 = A.D. 1196.

Lithographed in Bombay 1849, and Lucknow A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuerstentochter." Kasan, 1844.

5. اسكندر نامه Iskandar Nâmah or "The Book of Alexander." The poem is divided into two parts; the first part, called Sharaf Nâmah-i-Iskandarî, or Iskandar Nâmah-i-Barrî, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously Khirad Nâmah-i-Iskandarî, Iqbâl Nâmah-i-Iskandarî or Iskandar Nâmah-i-Baḥrî, describes the king as a prophet and philosopher, and relates his adventures at sea.

The first part, dedicated to Nuṣrat-ud-Dîn Abû Bakr (A.H. 587-607 = A.D. 1191-1210) and completed in A.H. 597 = A.D. 1200, begins thus on fol. 244^b :—

خدایا جهان بادشاهي تراست ز ما خدمت آید خدائي تراست

The second part dedicated to Malik Qâhir 'Izz-ud-Dîn Mas'ûd (A.H. 607-615 = A.D. 1210-1218) begins thus on fol. 335^b :—

خرد هرکجا گنجی آرد پدید ز نام خدا سازد آنرا کلید

The first part of the Iskandar Nâmah was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes, 1829.

The whole of the first part has been translated into English by Captain H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nâmah-i-Baḥrî, by Dr. Sprenger, Calcutta, 1852 and 1869.

This valuable copy is written in beautiful fine Nasta'lîq within four gold and coloured borders with finely illuminated frontispieces and 'Unwâns at the beginning of each poem. The headings are illuminated and written in blue throughout the copy. The following folios contain full page miniatures in the best Persian style :—1^b, 2^a, 15^b, 32^a, 48^a, 70^b, 87^a, 124^a, 137^b, 150^a, 167^b, 200^a, 207^b, 211^a, 215^a, 219^b, 226^a, 231^a, 260^a, 277^b, 294^a, 297^b, 343^b, 356^a, 369^a, 384^b and 385^a.

Dated A.H. 941.

No. 296.

foll. 123; lines 9; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

مخزن الاسرار

MAKẖZAN-UL-ASRÂR.

Another copy of Niẓâmî's Makẖzan-ul-Asrâr. The date of composition of the poem given here, fol. 123^b, is A.H. 559 = A.D. 1163.

Beginning :—

هست کلید در گنج حکیم بسم الله الرحمن الرحیم

Written in large and legible Nasta'lîq within red-ruled borders, with the headings in red. The first 34 folios contain copious notes and annotations.

Dated Bihâr, 16 Rabî' I, A.H. 1041.

Scribe :—عبد الواحد.

No. 297.

foll. 63; lines 15; size $10\frac{3}{4} \times 6\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

دیوان اثیر اخسیکتي

DÎWÂN-I-AṢÎR AKẖSÎKATÎ.

The lyrical poems of Maulânâ Aṣîr-ud-Dîn of Akẖsîkat (on the river Jaxartis in Farġânah) مولانا اثیر الدین اخسیکتي, a disciple of Shaykẖ Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221) and a panegyrist of Sulṭân Arslân bin Tuġrul (A.H. 555-571 = A.D. 1160-1175) and Qizil Arslân (A.H. 581-587 = A.D. 1185-1194). Aṣîr died in A.H. 608 = A D. 1211.

The dîwân, consisting of Qaṣîdahs, Ġazals and Qiṭ'ahs, begins thus :—

بداد خازن هامون همه ذخایر معدن نشاند دامن گردون همه جواهر کوکب

The folios are misplaced in many places and the proper order should be :—foll. 1^b-21^b, 26^a-29^b, 22^a-25^b, 30^a-43^b, 45^a, 44^a, 46^a-62^b.

Written in good Nasta'lîq within gold and coloured-ruled borders with illuminations at the beginning and end of the copy.

Not dated, apparently 16th century.

No. 298.

foll. 40; lines 8; size $8\frac{1}{4} \times 5$; $6\frac{1}{2} \times 4$.

نصاب الصبیان

NIṢÂB-UṢ-ṢIBYÂN.

The well-known versified Arabic-Persian Vocabulary of Mullâ Muḥammad Badr-ud-Dîn, better known as Abû Naṣr of Farâb in Sijistân ملا محمد بدر الدین المعروف به ابو نصر فارابي. He flourished in the reign of Bahrâm Shâh, who began to rule in Sîstân, A.H. 611 = A.D. 1215. Abû Naṣr was still alive in A.H. 617 = A.D. 1230, the year in which he completed the present work.

Beginning :—

همي گوید ابو نصر فراهي نصابم را بخوان گر علم خواهي

The work consists of 220 bayts. The Arabic and Persian words used in the text are represented by the letters ع for Arabic and ف for Persian.

The work has been frequently published, once in Calcutta, 1819.
Written in Nîm-Shikastah.
Not dated, apparently 18th century.

No. 299.

foll. 272; lines 11; size 7×5; $4\frac{1}{2} \times 2\frac{1}{2}$.

مثنويات عطار

MAṢNAWÎYÂT-I-'AṬṬÂR.

A collection of the four Maṣnawîs of the celebrated mystic and profound Ṣûfî poet Abû Ḥâmid Muḥammad bin Abû Bakr Ibrâhîm Farîd-ud-Dîn 'Aṭṭâr of Nîshâpûr ابو حامد محمد بن ابوبكر ابراهيم فريد الدين عطار النيسابوري, who was born A.H. 513 = A.D. 1119, and was killed by the Muġals A.H. 627 = A.D. 1229.
Contents:—

I. خياط نامه Khiyâṭ Nâmah, beginning on fol. 1^b:—

بنام آنكه هستي زو نشان يافت نفوس ناطقه زو نور جان يافت

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356.

II. هفت وادي Haft Wâdî, beginning on fol. 46^b:—

حمد پاک از جان پاک آن پاک را کو خلافت داد مشت خاک را

III. وصلت نامه Waṣlat Nâmah, beginning on fol. 77^b:—

ابتـــدا كـردم بنـــام كردگار صانع هفت و شش و پنج و چهار

IV. جوهر الذات Jauhar-ud-Dât. This is only the first of the three daftars of the Jauhar-ud-Dât and is incomplete. Beginning, fol. 154^b:—

بنام آنكه نور جسم و جانست خدائی آشكارا و نهـانست

The first three Maṣnawîs (foll. 1^b-153^a) are written in ordinary Nasta'lîq, inclined towards Naskh, by صلاح كشميري, and are dated A.H.1203. The last, written in Ta'lîq, breaks off with the verse

تو هم در خورد خود ميگوئي اسرار كه هر كس مي نباشد مرد اين كار

No. 300.

foll. 800; lines 15; size $10 \times 6\frac{1}{2}$; 7×4.

مثنويات عطار

MAṢNAWÎYÂT-I-'AṬṬÂR.

A collection of another Maṣnawîs of 'Aṭṭâr:—

I. گل خسرو, Gul Khusrau, beginning on fol. 1^b:—

بنام آنکه کنج جسم و جان ساخت طلسم گنج وجان هردوجهان ساخت

II. مظهر العجائب, Maẓhar-ul-'Ajâ'ib, beginning on fol. 293^b:—

آفرین جان آفرین بر جان جان زانکه هست او آشکارا و نهان

III. اسرار نامه Asrâr Nâmah, beginning on fol. 535^b:—

بنام آنکه جانرا نور دین داد خرد را در خدا داني يقين داد

This poem ends with a colophon where the title of the work is wrongly given as گل و خسرو.

IV. منطق الطير Manṭiq-uṭ-Ṭayr, beginning on fol. 644^b:—

آفرین جـــان آفـرین پاک را آنکه جان بخشید و ایمان خاک را

This poem, composed, according to Rieu, Supplt. No. 235, ii, A.H. 583 = A.D. 1187, is divided into thirty sections. Lithographed in Lucknow A.H. 1288, and Bombay A.H. 1280. Edited by Garcin de Tassy, Paris, 1857.

Written in Indian Nasta'liq with the headings in red. The last Maṣnawî is written on blue papers.

Not dated, apparently 18th century.

Scribe:—حاتم الدين.

A seal of سيد احمد رضا dated A.H. 1251 is found at the beginning and end of the copy.

No. 301.

foll. 137; lines 16; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

منطق الطير

MANṬIQ-UṬ-ṬAYR.

A badly damaged copy of 'Aṭṭâr's Manṭiq-uṭ-Ṭayr.

Written in a careless Nîm Shikastah with the headings in red. Foll. 1-2, 8-9 and 129-137 are supplied in a later hand.

Not dated, apparently 17th century.

The last folio contains a colophon dated Saturday, Jumâdâ II. A.H. . . . 44, by شيخ نور الله بوهاري.

No. 302.

foll. 301; lines 21; size $8\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{3}{4} \times 2\frac{1}{2}$.

مظهر العجائب

MAẒHAR-UL-'AJÂ'IB.

A copy of 'Aṭṭâr's Maẓhar-ul-'Ajâ'ib.

Written in fair Nasta'lîq within ruled borders with an illuminated but faded frontispiece. The headings are written in red throughout the copy. Marginal notes are occasional. Foll. 279-295 are written in a later hand. The date of transcription, given in the colophon, has been erased by some mischievous hand, but apparently the copy was transcribed in the 18th century.

Foll. 1 and 295-301 are considerably damaged.

No. 303.

foll. 8; lines 13; size $8 \times 4\frac{3}{4}$; $6 \times 2\frac{1}{2}$.

پند نامه

PAND NÂMAH.

A slightly defective copy of the most popular of all the poems of 'Aṭṭâr.

Beginning:—

حمد بیحد مر خدای پاک را آنکه ایمان داد مشت خاک را

The poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

Written in good Indian Nasta'lîq with the headings in red. Spaces for headings are left blank in some places.

Not dated, apparently 19th century.

No. 304.

foll. 61; lines 15; size $12 \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

دیوان کمال اصفهانی

DÎWÂN-I-KAMÂL-I-IṢFAHÂNÎ.

A small collection of the lyrical poems of Kamâl-ud-Dîn Ismâ'îl bin Jamâl-ud-Dîn Muḥammad bin 'Abd-ur-Razzâq ul-Iṣfa-

hânî كمال الدين اسماعيل بن جمال الدين محمد بن عبد الرزاق الاصفهاني, who gained the immortal fame of خلاق المعاني or the inventor of new senses or ideas, and fell in the general massacre of the inhabitants of Iṣfahân by the Mugals A.H. 635 = A.D. 1237.

This copy begins with the Ġazals intermixed with a few Qaṣîdah :—

گل ز رشک تو پیرهن بدرد روی تو پرده بر سمن بدرد

Rubâ'îs, beginning on fol. 38a.

The copy ends with a statement in prose, written in the same hand as the MS. itself, to the effect that when the poet fell in the general massacre of Iṣfahân, he wrote the following Rubâ'î on the wall with his blood :—

دل خون شد و شرط جانگدازي اين است
در مذهب او کمینـــه بازي اين است
با اين همه هم هيـــچ نمي يارم گفت
شـــايد که ترا بنـــده نوازي اين است

Written in fair Nasta'lîq within gold-ruled borders with the headings in red.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged towards the end.

No. 305.

foll. 321 ; lines 13 ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

ديوان جلال الدين رومي

DÎWÂN-I-JALÂL-UD-DÎN RÛMÎ.

Usually styled Dîwân-i-Shams-i-Tabrîz.

It is said that Maulânâ Jalâl-ud-Dîn Rûmî مولانا جلال الدين رومي who was born on the 6th of Rabî' I, A.H. 604 = A.D. 1207, and died 10th Rajab, A.H. 712 = A D. 1312, wrote this dîwân, in which he adopted the takhalluṣ Shams after the name of his spiritual guide Shams-ud-Dîn Tabrîz (died, according to Jâmî's Nafaḥât, p. 539, in A.H. 645 = A.D. 1247 and according to others in A.H. 660 = A.D. 1261). Maulânâ Rûmî adopted the poetical titles of خاموش - خمش - رومي and مولوي. Select poems have been edited with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title Dîwân-i-Ḥaḍrat-i-Shams Tabrîz.

Beginning with Ġazals in alphabetical order :—

ای بگفتـه بر دلم اسرارها ای برای بنـده پخته کارها

Rubâ'îs without any order, fol. 302*a*.

Written in Indian Nasta'lîq. Spaces for headings are left blank.

The MS. was copied on the 24th Ṣafar, A.H. 1140, the tenth year of Muḥammad Shâh's reign, at Thânah Rângâ Mâtî, for one Khâdim 'Alî Khân Thânâhdâr (whose name has been disfigured by some mischievous hand).

No. 306.

foll. 339; lines 14; size $10 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of Jalâl-ud-Dîn Rûmî's dîwân, beginning as in Sprenger, p. 497 :—

آمد بت میخانه تا خانه برد ما را بنمود بهار نو تا تازه کند ما را

This copy consists of Qiṭ'ahs, fol. 1*b*; Ġazals in alphabetical order, fol. 24*a*; Rubâ'îs fol. 316*b*.

Written in ordinary Indian Nasta'lîq within ruled borders with the headings in red.

Dated Sunday, the 2nd Ramaḍân, A.H. 1265.

The first twenty folios have a worm hole.

No. 307.

foll. 298; lines 95; size $11\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

مثنوي مولانا جلال الدين رومي

THE MAṢNAWÎ OF JALÂL-UD-DÎN RÛMÎ.

The very popular Maṣnawî of Maulânâ Jalâl-ud-Dîn Rûmî.

The Maṣnawî representing the true inward meaning of the holy sayings of God and the Prophet, illustrated in the form of anecdotes, is esteemed as the standard text of the Ṣûfîs. It is divided into six daftars as follows :—

I. Beginning as usual :—

بشنو از نی چون حکایت میکند وز جدائي ها شکایت میکند

II. Beginning on fol. 47*b* :—

مدتی این مثنوي تاخیر شد مهلتی بایست تا خون شیر شد

III. Beginning on fol. 90^a :—

ای ضیاء الحق حسام الدین بیار این سیم دفتر که سنت شد سه بار

IV. Beginning on fol. 145^b :—

ای ضیاء الحق حسام الدین توئی که گذشت از مه بنورت مثنوی

V. Beginning on fol. 191^a :—

شه حسام الدین که نور انجم است طالب آغاز سفـــر پنجم است

VI. Beginning on fol. 244^a :—

ای حیات دل حسام الدین بسی میـل میجوشد بقســم سادسی

Each daftar is preceded by a preface.

The text has been printed in Bombay A.H. 1262, 1266, 1273, 1280 and 1294; in Lucknow, A.H. 1282; in Tabrîz, A.H. 1264; in Boulak, with a Turkish translation by Ismâ'îl Anqîrawî, in A.H. 1251 and 1268; in Constantinople, A H. 1289, and in Cawnpur in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by Shaykh Yûsuf bin Aḥmad. For commentaries on the Maṣnawî see Ḥâj. Khal., Vol. V, p. 375.

Written in minute and neat Nasta'lîq within four gold-ruled columns with the headings in red.

Each daftar begins with a sumptuously illuminated double-page 'Unwân and a head-piece. Two half-page illuminations are found on foll. 243^b-244^a.

Dated, on fol. 189^b, A.H 1095.

Scribe :—محمد حسن شیرازي.

No. 308.

foll. 502; lines (centr. col.) 15, (margl. col.) 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; 6×3.

THE SAME.

Another copy of the same Maṣnawî. The six daftars begin respectively on foll. 1^b, 81^b, 151^b, 246^b, 320^b and 406^b. The preface to the first daftar is wanting.

Fol. 501, belonging to the poetical works of Sa'dî, is wrongly inserted in the copy.

Written in minute Nasta'lîq within gold-ruled columns with the headings in red. Each daftar contains an illuminated 'Unwân.

Dated Jumâdâ II, A.H. 1101.

Scribe :—نصیر الدین حسیني.

No. 309.

foll. 440; lines (centr. col.) 11, (margl. col.) 24; size $8 \times 4\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

كليات سعدي

KULLIYÂT-I-SA'DÎ.

A complete collection of the prose and poetical works of the famous Shaykh Musharrif-ud-Dîn Muṣliḥ bin 'Abd Ullah Sa'dî Shîrâzî شيخ مشرف الدين مصلح بن عبد الله سعدى الشيرازي who was born about A.H. 580 = A.D. 1184 and died A.H. 690 = A.D. 1291 or A.H. 691 = A.D. 1292.

The Kulliyât has been printed and lithographed in Calcutta, 1791-1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc; Dihlî, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabrîz, A.H. 1257 and 1264; Teheran, A.H. 1263 and 1268; etc.

The present copy of the Kulliyât begins with the preface of 'Alî bin Aḥmad bin Abû Naṣr bin Bîsutûn, who collected and arranged the works of Sa'dî in A.H. 726 = A.D. 1325, and subsequently improved the same in A.H. 734 = A.D. 1333.

Beginning:—

شكر و سپاس معبودى را جلت قدرته الخ *

I. رسالهٔ اول در تقرير ديباچه, beginning on fol. 3^a:—

سپاس بى عدد و ستايش بى نهايت آفريدگاريرا جل جلاله *

II. رسالهٔ دوم در مجلس پنجگانه, beginning on fol. 7^b:—

الحمد لله الذي خلق الوجود من العدم *

It is divided into five *majlises*, which begin respectively on foll. 7^b, 9^b, 11^b, 13^a and 15^a.

III. رسالهٔ سوم در سوال صاحب ديوان, beginning, fol. 48^a:—

صاحب صاحب قران خواجهٔ زمان نيكو سيرت و صورت الخ *

IV. رسالهٔ چهارم در عقل و عشق, beginning, fol. 49^b:—

سالک راه خدا بادشه ملک سخن *

V. رسالهٔ پنجم در نصيحت ملوک, beginning, fol. 51^a:—

الحمد لله الكافي حسب الخلايق الخ *

VI. The sixth Risâlah, wrongly styled رساله ... در سوال صاحب ديوان, begins on fol. 25^b (margin).

The usual three parts of this Risâlah, into which it is divided, are as follows : (1) ملاقات سلطان ابا قا, on fol. 25^b ; (2) در حکایت انکیا نو, on fol. 26^b ; and (3) حکایت ملک شمس الدین تازیگو, on fol. 27^b.

VII. گلستان Gulistân on foll. 28^a-48^b, 54^a-102^a, and 112^a-113^b. For editions, translations and other particulars see other catalogues.

VIII. بوستان Bûstân on foll. 102^b-111^b, 114^a-195^b. For particulars see other catalogues.

IX. قصاید فارسي. Persian Qaṣîdahs, beginning on fol. 195^b :—

شکر و سپاس نعمت و منت خدایرا *

X. مراثي or the Elegies, on fol. 223^a, beginning :—

دل شکسته که مرهم کند دگر بارش *

XI. قصاید عربي Arabic Qaṣîdahs, fol. 227^b, beginning :—

جست یحصن (بجفنی) المداغ لا تجري *

XII. ملمعات, beginning on fol. 233^b :—

وقتها یک دم بر آسودی تذم الخ *

XIII. ترجیعات, fol. 238^b, beginning :—

ای سرو بلند قامت دوست *

XIV. طیبات, on fol. 254^b. It is preceded by Bîsutûn's preface (fol. 244^b-246^a) with which the copy begins. The preface here is followed by a versified alphabetical index to the four collections of the poet's lyrical poems, viz. the Ṭayyibât or ornamented poems; the Badâ'i' or ornate Ġazals, the Khawâtîm or precious Ġazals, and the Ġazaliyât i-Qadîm or early Ġazals.

The Ṭayyibât, arranged in alphabetical order, begin thus :—

اول دفتر بنام ایزد دانا الخ *

XV. بدایع, alphabetically arranged, begin on fol. 343^b :—

الحمد لله رب العالمین علی *

XVI. خواتیم, in alphabetical order, begin on fol. 368^a :—

سپاس و حمد بی پایان خدا را الخ *

XVII. غزلیات قدیم, in alphabetical order, beginning on fol. 380^b :

با فراقت چند سازم برگ تنهائیم نیست *

XVIII. مقطعات, not in alphabetical order, beginning :—

نخواهي کز بزرگان جور بیني *

XIX. صاحبیه An ethical poem dedicated to Ṣâḥib-i-Dîwân, preceded by a preface which begins thus :—

* الحمد لله علی نعمته و ایده

The poem itself begins thus, on fol. 409^a :—

الٰهـــا قادرا پروردگارا کریما منعما آمرزگارا

XX. خبیثات or obscene poems, beginning with a preface in Arabic, on fol. 416^b.

* قال السعدی الزمنی بعض انبیاء الملوک

The poem begins thus :—

* آن شنیدی که در بلاد شمال النخ

XXI. رباعیات, fol. 430^b, beginning :—

* دل میرود و دیده نمی باید دوخت

XXII. فردیات or detached verses, beginning on fol. 439^b :—

* گمان مبر که جهان اعتماد را شاید

Written in beautiful minute Nasta'lîq within gold and coloured-ruled borders with richly illuminated 'Unwâns in the beginning of each section. The headings are written within gold ornamentations. An illumination at the beginning contains the names of all the works in the MS.

Not dated, apparently 16th century.

No. 310.

foll. 154 ; lines 12 ; size $8\frac{1}{4} \times 5$; $4\frac{1}{2} \times 2$.

بوستان

BÛSTÂN.

An exceedingly valuable copy of Sa'dîs Bûstân.

Beginning as usual :—

* بنام خداوند جان آفرین النخ

Written in the most elegant Persian Nasta'lîq hand on thick gold-sprinkled papers of the best quality with an illuminated head-piece. The headings are written on gold grounds throughout the copy.

The last folio bears an old, but hoplessly faded, seal which some person, however, very boldly pretends to have deciphered thus :—

محمد صالح القزويني النائني ... خادم خاص بارگاه فلک پايگاه تاج بخش سلاطين زمين سلطان محمد غياث الدين بلبن ادام الله ملكه و سلطنته *

In the above note the writer ventures to suggest that the seal belongs to one Muḥammad Ṣâliḥ Qazwînî, a favourite attendant of Sulṭân Muḥammad Ġiyâṣ-ud-Dîn Balban, who, as we know, reigned from A.H. 664-686 = A.D. 1265-1287. Perhaps the author of the above note did not know that the Persian Nasta'lîq handwriting in which this MS. is written was invented only in the 8th century A.H. Again the scribe of the copy Maḥmûd Nîshâpûrî شاه محمود نيشابورى is a well-known calligrapher. He was a pupil of his maternal uncle Mullâ 'Abdî, who was himself a pupil of the celebrated calligrapher Sulṭân 'Alî of Mashhad. Maḥmud adopted the Takhallus Mukhliṣ and was still alive in A.H. 957. It is therefore evident that this MS. was written about that time.

No. 311.

foll. 300; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

ديوان سعدي

DÎWÂN-I-SA'DÎ.

A large collection of Sa'dî's lyrical poems consisting of Qaṣîdahs, Ġazals, Qiṭ'ahs and Rubâ'îs without any order.

Beginning :—

الحمد لله رب العالمين على ما ذرّ من نعمته عز اسمه و علا

Written in ordinary Indian Ta'lîq.
Dated Friday, 29th Jumâdâ I, A.H. 1141.

No. 312.

foll. 233; lines 9; size $15 \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

گلستان

GULISTÂN.

A copy of Sa'dî's Gulistân, written in bold but ordinary Nasta'lîq on coloured papers, with a faded head-piece and double-page 'Unwân of modern taste and design. It contains a few coloured drawings of poor Indian style.

Dated A.H. 1160.

Scribe :—مرزا محمد علي مرصع رقم.

The epithet مرصع رقم after the scribe's name at once suggests that he was a calligrapher of no little distinction. It is to be noticed, however, that the copy is not free from many orthographical and clerical mistakes, while the hand-writing is so ordinary and void of calligraphic beauties, that one cannot attribute it to a scribe skilled in the art.

Several seals (partly faded) and predated notes (without the writers' names) are found at the beginning and end of the MS.

The author of the first note on the title-page says that he received the MS. from the library of Khân Khânân Bairam Khân Bahâdur, who, as is known to us, was the most distinguished general and prime minister of Akbar, and died in A.H. 968. This note is followed by a seal of a certain noble of Muḥammad Shâh's time (A.H. 1131-1161) whose name faintly reads as مظفر خان. Another note on the same page says that the MS. was purchased for one hundred rupees at the time of the treaty between Muḥammad Shâh and Nâdir Shâh (this treaty was concluded in A.H. 1152). The third note is dated 25th Rajab A.H. 1155. The last note pretends to suggest that the MS. once belonged to the library of Shâh 'Âlam Bahâdur Shâh (A.H. 1119-1124).

The last page bears a seal and a note of Muḥammad Shâh's time.

A fragment of a commentary on the first two or three pages of the work, ending abruptly with an explanation of the line قسیم جسیم نسیم وسیم and written in a minute Nîm Shikastah, is found on the margins of foll. 2^b-4^b.

Some folios at the beginning have been misplaced. The right order should be 1-2, 4, 3, 6, 5, 7.

No. 313.

foll. 104; lines 15; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شکرستان

SHAKARISTÂN.

A commentary on Sa'dî's Gulistân, by Muḥammad Sa'îd محمد سعید who, according to his own statement in the preface here, completed it in A.H. 1097 = A.D. 1685.

Beginning :—

ستایش فراوان و نیایش بی پایان داوریرا سزا ست الخ *

The copy is defective towards the end and the concluding lines in which, according to Rieu ii, p. 607, the date of completion, is given A.H. 1095, are wanting.

Written in careless Indian Nasta'liq.

Not dated, apparently 19th century.

No. 314.

foll. 110; lines 17; size $11 \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

معادن الرضا

MA'ÂDIN-UR-RIḌÂ.

A commentary on the famous Haft Band or the Seven Stanzas of Maulânâ Kamâl ud-Dîn Ḥasan Kâshî (d. A.H. 710 = A.D. 1310), who flourished during the time of Sulṭân Muḥammad Khudâ Bandah (A.H. 703-716 = A.D. 1303-1316), by one who designates himself, fol. 2^b, simply as Asġar, اصغر احقر, which seems to be his poetic title or a part of his name. He wrote it by desire of one Nawwâb Ḥasan Riḍâ Khân, and completed it in A.H. 1197 = A.D. 1782, for which year the title forms a chronogram: see fol. 110^b.

Beginning with a Preface:—

* كلاميكه مطلع و مقطعش بحليه مباني رفيع مجلي و مزين است الخ

The original text is written in red. Fair Nasta'liq.

Not dated, apparently 19th century.

The name "Syed Safdar Nawab" appears on fol. 1^a.

No. 315.

foll. 524; lines (centre col.) 17; (margl. col.) 32; size $11 \times 6\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

كليات خسرو

KULLIYÂT-I-KHUSRAU.

A. Centre-columns. A very large collection of Ġazals, with some Rubâ'îs at the end, gathered from all the dîwâns of Yamîn-ud-Dîn Abu'l Ḥasan Amîr Khusrau يمين الدين ابو الحسن امير خسرو the most famous Persian poet in India, who died on 29th Dulqa'd, A.H. 725 = A.D. 1324. The Ġazals are arranged in alphabetical order, except the first twelve. The initial Ġazal, which forms the introductory Ġazal of some copies of the poet's third and fourth dîwâns, as well as of some collections of his poems, begins thus:—

* ای ز خیال ما برون در تو خیال کی رسد الخ

The first alphabetical Ġazal begins thus on fol. 4^b :—

چه اقبالست این یارب که دولت داد رو ما را الخ *

Rubâ'îs, without any order, begin on fol 517^b :—

پاکست خداوند کریم اکبر *

It may be noticed here as remarkable that the arrangement in this copy exactly agrees with that of the copy noticed by Ethé, India Office Lib. Cat. No. 1188 (5).

B. Marginal-column. آئینهٔ اسکندری Â'înah-i-Iskandarî, composed A.H. 699 = A.D. 1299 in imitation of Niẓâmî's Iskandar Nâmah, forming the *fifth* (or more commonly the *fourth*) part of Khusrau's famous Khamsah. It is defective at the beginning and opens abruptly thus on fol. 2^a :—

کلیدی ده ای دولت (کار) ساز الخ

Fol. 125^b. قران السعدین Qirân-us-Sa'dayn, "the conjunction of the two lucky planets," i.e. the meeting of Sulṭân Mu'izz-ud-Dîn Kayqubâd of Dihlî (A.H. 686-689 = A.D. 1287-1290) with his father Sulṭân Nâṣir-ud-Dîn Buġrâ Khân of Bangâlah in A.H. 688 = A.D. 1289 at Dihlî.

Beginning :—

حمد خداوند سرایم نخست *

Lithographed, Lucknow, A.H. 1259, and edited with a commentary by Maulavî Qudrat Aḥmad, Lucknow, A.H. 1261. For other commentaries see Sprenger, Oude Cat., p. 471.

Fol. 242^b. دولراني خضر خان Duwalrânî Khiḍr Khân, variously styled دولراني کتاب خضر خاني - قصهٔ خضر خاني - خضر خاني, or even خضر خاني and also عشیقه or عشقیه. A poetical narrative of the love adventures of Khiḍr Khân, son of 'Alâ ud-Dîn Muḥammad Shâh Khiljî (A.H. 695-715 = A.D. 1295-1315) and Duwal rânî, the daughter of Rây Kârn, the Râjah of Gujarât, dedicated to Sulṭân 'Alâ-ud-Dîn, the father of the hero.

Beginning :—

سر نامه بنام آن خداوند *

Fol. 328^b. نُه سپهر Nuh Sipihr or the nine spheres. A poetical description of the court of Quṭb-ud-Dîn Mubârak Shâh Khiljî (who was killed A.H. 720 or 721 = A.D. 1320 or 1321), and of certain events of his reign, composed in A.H. 718 = A.D. 1318.

Beginning :—

* خدا را کنم بر سر نامه یاد الخ

Written in a fair Indian Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece. Dated, Ramaḍân, A.H. 1030. A note at the end says that the copy was transcribed at Lahore. It is worm-eaten in many places. The last folio is badly damaged.

No. 316.

foll 297; lines 17; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

دیوان خسرو

DÎWÂN-I-KHUSRAU.

An old and correct copy of Khusrau's dîwân containing a collection of the minor lyrical poems, gathered, as is usual in the poet's works, from all his dîwâns. This collection, which is much smaller than the preceding one (A), begins likewise with the line ای ز خیال ما برون الخ.

The first alphabetical Ġazal (fol. 4^a) begins here thus :—

* بشگافت غم این ریش جگر خوارهٔ ما را الخ

Muqaṭṭa'âṭ, beginning on fol. 277^a :—

* ای که کار تو توبه و تقویست الخ

Rubâ'îs, fol. 282^a, beginning :—

* پاکست خداوند کریم اکبر الخ

Written in a beautiful learned Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece. The original folios are mounted on new margins. The copy is worm-eaten throughout.

Not dated, apparently 16th century.

No. 317.

foll. 201; lines (centre col.) 17; (margl. col.) 34; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

خمسهٔ خسرو

KHAMSAH-I-KHUSRAU.

A bad and defective copy of Khusrau's famous Khamsah. The first page begins with the romantic Maṣnawî شیرین و خسرو

Shîrîn wa Khusrau, which forms the *second part* of the poet's Khamsah and which he wrote, A.H. 698 = A.D. 1298, in imitation of Niẓâmî's Khusrau wa Shîrîn.

Beginning :—

* خداوندا دلم را چشم بکشای الخ

The first page is immediately followed by the مطلع الانوار Maṭla'-ul-Anwâr, which forms the *first part* of the Khamsah and which was written, A.H 698 = A.D. 1298, in imitation of Niẓâmî's Makhzan-ul-Asrâr. This poem is defective at the beginning and opens abruptly on fol. 2^a with the line خاک وی از دایت مردم بود الخ.

Foll. 113^b. مجنون و لیلی Majnûn wa Laylâ. The loves of Laylâ and Majnûn, in imitation of Niẓâmî's Laylâ wa Majnûn. This poem forming the *third part* of the poet's Khamsah was, like the preceding two, completed in A.H. 698 = A.D. 1298.

Beginning :—

* ای داده بدل خزینهٔ راز الخ

Printed in Calcutta, 1811, 1818 and A.H. 1244. In Lucknow, A.H. 1286; it is also published in Lumsden's Persian Selections. (Calcutta, 1828).

Fol. 150^b. هشت بهشت Hasht Bihisht, styled here کتاب هفت پیکر بهرام گور, on the love adventures of Bahrâmgûr, in imitation of Niẓâmî's Haft Paykar. This poem, forming in some copies the *fourth part* of Khusrau's Khamsah, and in others the *fifth*, was composed in A.H. 701 = A.D. 1301.

Beginning :—

* ای کشایندهٔ خزانهٔ جود الخ

The concluding portion of this poem and the entire Maṣnawî entitled آئینهٔ اسکندری Â'înah-i-Iskandarî, forming the *fifth* (or more commonly the *fourth*) *part* of the poet's Khamsah, and composed A.H. 699 = A.D. 1299, in imitation of Niẓâmî's Iskandar Nâmah, are wanting. The two smaller and very rare Maṣnawîs روح العاشقین and منطق العشاق, which the poet wrote in addition to the famous Khamsah, and copies of which are extant in one or two European libraries, are also wanting in this collection.

Written in ordinary Indian Ta'lîq with the headings in red. Folios have been misplaced in many places and several are missing. Catch-words have very often been omitted or cut off. The right order of the folios seems to be 1, 51-113, 2-5, 7-13, 6, 14-50, 114-201.

Not dated, apparently 19th century.

No. 318.

foll. 236; lines 25; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تحفة الصغر و وسط الحيات

TUḤFAT-UṢ-ṢIĠR AND WASAṬ-UL-ḤAYÂT.

I. Foll. 1-71. تحفة الصغر Tuḥfat-uṣ-Ṣiġr "The present of the early age." This is the first of the five dîwâns of Khusrau. It was completed about A.H. 670 or 671 = A.D. 1272. It consists of Qaṣîdahs, Qiṭ'ahs, Ġazals, Maṣnawîs and Rubâ'îs. The first folio containing the beginning portion of the prose preface to this dîwân is wanting, and the first line on fol. 2^a opens with the words و خورد و بزرگ را.

The first Qaṣîdah begins thus on fol. 3^b:—

خدای عَزَّ و جل ذو الجلال کن فیکون الخ *

II. Foll. 72-236. وسط الحيات Wasaṭ-ul-Ḥayât, or poems of middle life. This is the *second* dîwân of the poet, completed about A.H. 685 = A.D. 1286. It consists of Qaṣîdahs, Tarjî'ât, Ġazals, Maṣnawîs and Rubâ'îs.

Beginning with the usual prose preface:—

بفضل الله قد سطرت هذه الصفحات الخ *

The first usual Qaṣîdah (fol. 78^a) begins thus:—

حمد رانم بر زبان الله رب العالمین *

The third, the fourth and the fifth called respectively بقيّة نقيّة غُرّة الكمال and نهاية الكمال are not found in this collection.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece at the beginning of each dîwân. Several gaps, spaces for which have been left blank, are found here and there in the MS. The copy is water-stained throughout and the earlier portion is very much affected. The first dîwân is badly worm-eaten throughout. The MS. is separated from the original binding and is in a damaged condition.

Dated 4th Jumâdâ, A.H. 1012.

Scribe:—عبد الكريم بن عبد الجليل صديقي.

No. 319.

foll. 111; lines 20; size $9\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

سام نامه

SÂM NÂMAH.

A slightly defective copy of a poem, written in imitation of Firdausî's Shâh Nâmah, and treating of the exploits of Sâm, son of Narîmân, and his love adventures with the Chinese princess Parîdukht.

The MS. is defective at the beginning and opens abruptly thus:—

منم بر سر تخت گردان سپهر همم خشم جنگ است هم داد و مهر

The title of the work is not found in the text, but it is endorsed as سام نامه خاجر. The verse in Rieu's (Vol. II, p. 544) copy, containing the author's name Khwâjû, is not found in this copy. Khwâjû, as we know, is the name of a well-known poet, who died about A.H. 745 = A.D. 1344, and it is very doubtful if the poem is due to the authorship of the same Khwâjû, whose biographers make no mention of the Sâm Nâmah.

The story begins here with an account of Sâm's setting out on a hunting expedition, on fol. 1^b:—

و زان روز تا روز فرخنده شاه که بنشست بر تخت زر با کلاه

and ends, like Rieu's copy, with an account of Sâm's return from Khâwar to the court of Minûchihr.

Written in fair Nasta'lîq within gold and coloured-ruled borders with a whole-page 'Unwân on fol. 1^a. The headings are written in red throughout.

Not dated, apparently 17th century.

No. 320.

foll. 428; lines 17; size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

کلیات ابن یمین

KULLIYÂT-I-IBN-I-YAMÎN.

The poetical works of Amîr Fakhr-ud-Dîn Maḥmûd bin Amîr Yamîn-ud-Dîn Muḥammad ul-Mustaufî ul-Faryûmadî, poetically known as Ibn-i-Yamîn امیر فخر الدین محمود بن امیر یمین الدین محمد المستوفي الفریومدي المتخلص به ابن یمین who was a panegyrist to

the Sarbadârs of Khurâsân (A.H. 737-783 = A.D. 1337-1381) and died, according to several authorities, A.H. 745 = A.D. 1344.

Beginning :—

ای دیده در شناختن حال کائنات باید که باشدت نظری از سر ات

Contents :—

Qaṣîdahs, fol. 1^b; Muqaṭṭa'ât, fol. 103^b; chronograms, fol. 214^a; Ġazals, fol. 220^b; Rubâ'îs, fol. 343^a; two Maṣnawîs, the first entitled رسالهٔ کارنامه, on fol. 370^b, and the second, styled رسالهٔ کنز الحکمت, on fol. 380^b; Qiṭ'ahs, fol. 394^a. The preface compiled by an anonymous author in A.H. 756 = A.D. 1355, found in other copies at the beginning of the dîwân, is found here on fol. 424^b.

Written in minute Nasta'lîq with the headings in red. Fol. 324 should follow fol. 303.

Copied by the order of Mirzâ Naṣîr-ud-Dîn Muḥammad by Muḥammad Fâḍil, in Rajab, A.H. 1026. Two faint seals at the end.

The MS. is slightly damaged.

No. 321.

foll. 110; lines 17; size 8 × 5¼; 6 × 3½.

دیوان سلمان

DÎWÂN-I-SALMÂN.

The lyrical poems of Khwâjah Jamâl-ud-Dîn Muḥammad Salmân bin Khwâjah 'Alâ-ud-Dîn Muḥammad, of Sâwah خواجه جمال الدین محمد سلمان بن خواجه علاء الدین محمد الساوی, who flourished under the Îlkhânî rulers and died in A.H. 778 = A.D. 1376. For a discussion of the various dates assigned to the poet's death, see Bankipur Lib. Cat. i, No. 147, where the oldest known copy of the poet's Ġazals is noticed.

This copy of the poet's dîwân begins with a series of Tarjî's thus :—

ما مریدان کوی خماریم سر بمسجد فرو نمی آریم

Ġazals, arranged in alphabetical order, begin thus on fol. 8^b :—

اگر حسن تو بکشاید نقاب از چهرهٔ دعوی را

Rubâ'îs, fol. 101^a; Mu'ammiyât, fol. 110^a.

The copy breaks off in the middle of the Mu'ammiyât.

Some select poems are published in Bland's "Century of Persian Ġazals," No. 4, and in Erdmann, Zeitschriften der D.M.G., XV, pp. 758-772.

Written in good Nasta'lîq within gold and coloured-ruled borders with illuminated 'Unwâns on foll. 1^b and 8^b.

Not dated, apparently 17th century.

Fol. 2^a contains two seals of Wâjid-ur-Raḥmân, dated A.H. 1274.

No. 322.

foll. 168; lines 15; size $8\frac{1}{4} \times 5$; $6\frac{1}{2} \times 3\frac{1}{4}$.

قصاید سلمان

QAṢÂID-I-SALMÂN.

A collection of the Qaṣîdahs of Salmân without alphabetical order.

Beginning:—

از تکبـــر اگرش طره بهـم بر شده است

عارضش باری ازین عارضه خوشتر شده است

Written in small Nasta'lîq within gold and coloured-ruled borders with the headings written on gold-ground illuminated with floral designs. Two whole-page illuminated 'Unwâns at the beginning.

Folios are inter-mixed with each other throughout the copy.

Not dated, apparently 18th century.

No. 323.

foll. 113; lines 15; size $10 \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3$.

غزلیات سلمان

ĠAZALIYÂT-I-SALMÂN.

A collection of the Ġazals of Salmân, arranged in alphabetical order.

Beginning as in Bankipur Lib. copy No. 147:—

اگر حسن تو بکشاید نقاب از چهرهٔ دعوی را

بگل رضوان بر اندایند در فردوس اعلی را

Written in good Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

The fly-leaf is covered with seals and 'Arḍ-didahs, the following of which are legible:—

(1) A seal of Sayyid Kalîm Ullah Khân, dated A.H. 1112.
(2) A seal of Sayyid Aḥmad, dated A.H. 1165.
(3) A seal of Sayyid Murtaḍâ, dated A.H. 1223.
(4) A seal of Sayyid Asad 'Alî Khân Bahâdur, dated A.H. 1240.

No. 324.

foll. 155; lines 12; size 7×4; $4\frac{1}{4} \times 2\frac{1}{2}$.

مهر و مشتري

MIHR-WA-MUSHTARÎ.

"The Sun and Jupiter." A romantic Maṣnawî by Shams-ud-Dîn Muḥammad 'Aṣṣâr of Tabrîz شمس الدين محمد عصار التبريزي, who flourished during the reign of the Îlqânî Sovereign Sulṭân Shaykh Uways (A.H. 757-776 = A.D. 1356-1374), and died in A.H. 784 = A.D. 1382. The poem was completed in Shawwâl, A.H. 778 = A.D. 1376.

Beginning :—

بنـــام پادشـــاه عـــالم عشـــق كه نامش هست نقش خاتم عشق

Written in good Nasta'lîq within gold and coloured-ruled borders with a double-page 'Unwân and an illuminated head-piece. The headings are written in red throughout the copy. The MS. is defective at the end.

Not dated, apparently 16th century.

No. 325.

foll. 205; lines 14; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

ديوان حافظ

DÎWÂN-I-ḤÂFIẒ.

A splendid copy of the lyrical poems of the celebrated Khwâjah Shams-ud-Dîn Muḥammad, with the popular takhallus Ḥâfiẓ of Shîrâz شمس الدين محمد حافظ الشيرازي, who died A.H. 791 = A.D. 1388. For a detailed account of the poet and his work see Bankipur Lib. Cat. Vol. I, pp. 231-274, where a very rare and interesting copy of the poet's dîwân has been described under No. 151.

Text Editions.—Calcutta, Fort William, 1791; reprinted, 1826; text with Sûdis' Turkish Commentary was edited by Brockhaus in 1854; by Rozenzweig, with a German metrical translation, 3 volumes, 1858, 1863 and 1864; with commentary by Fatḥ 'Ali, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Sadiq 'Ali, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay 1828, 1841 and 1883, besides A.H. 1267 and 1277; Cawnpur, 1831; Bulak, A.H. 1250, 1256 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and 1883; Lahore 1888.

This copy, consisting chiefly of Ġazals, arranged in alphabetical order, begins as usual thus:—

الا یا ایها الساقي ادر کاسا و ناولها

که عشق آسان نمود اول ولی افتاد مشکلها

Maṣnawîs, fol. 192^a; Muqaṭṭa'ât, fol. 197^a; Rubâ'îs, fol. 204^b.

Written in fair Nasta'lîq on gold-sprinkled paper within gold and coloured-ruled borders with a profusely illuminated 'Unwân.

Not dated, apparently 16th century.

Scribe:—داؤد.

The fly-leaf at the beginning bearing several 'Arḍ-dîdahs and seals is pasted over with paper.

No. 326.

foll. 144; lines 17; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the same with the preface of Ḥâfiẓ's friend Muḥammad Gulandâm who collected the poet's dîwân after his death.

Beginning:—

حمد بیحد و ثنای بیعد و سپاس بیقیاس *

Ġazals in alphabetical order, fol. 4^b; Maṣnawîs, fol. 139^b; Muqaṭṭa'ât, fol. 141^a; Rubâ'îs, fol. 143^a.

Written in fair Nasta'lîq within red-ruled borders.

Dated Jumâda II, A.H. . . . . 37 (probably 1137). The last folio bears a seal of one Luṭf-ur-Raḥmân Ḥusaynî, dated A.H. 1216.

No. 327.

foll. 99; lines 14; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

دیوان مغربي

DÎWÂN-I-MAĞRIBÎ.

A good copy of the lyrical poems of Maulânâ Muḥammad Shîrîn, better known as Maġribî مولانا محمد شيرين مغربي, who was born at Nâin in Iṣfahân and died at Tabrîz, A.H. 809 = A.D. 1406.

Beginning :—

خورشيد رخت چو گشت پيدا ذرات دو كون شد هويدا

Ġazals in alphabetical order, foll. 1^b-69^a; Muqaṭṭa'ât, foll. 69^b-77^b; Tarkîb-bands, foll. 77^b-95^a; Rubâ'îs, foll. 95^a-99^a.

Printed in Persia, A.H. 1280.

Written in beautiful Nasta'lîq within gold and coloured-ruled borders with the headings in red and blue and a beautifully ornamented 'Unwân.

Not dated, apparently 17th century.

No. 328.

foll. 352; lines 19; size $17\frac{1}{4} \times 12$; $9\frac{1}{4} \times 6\frac{1}{2}$.

خاور نامه

KHÂWAR NÂMAH.

A very valuable and exceedingly interesting copy of the Khâwar Nâmah, an epic poem in the measure and style of Firdausî's Shâh Namah, relating the warlike deeds of 'Alî in battles fought with Qubâd the king of Khâwarân, and with other heathen kings, most of whom embraced Islâm, by Shams-ud-Dîn Muḥammad bin Ḥusâm-ud-Dîn, better known as Ibn-i-Ḥusâm شمس الدين محمد بن حسام الدين المعروف به ابن حسام, who composed it in A.H. 830 = A.D. 1426, and died according to the best authorities in A.H. 875 = A.D. 1470.

Beginning :—

نخستين برين نامهٔ دلكشاى سخن نقش بستم بنام خداى

This valuable copy is written in a very beautiful bold Nasta'lîq within four gold-ruled columns with a profusely illuminated

'Unwân. It contains 146 highly finished illustrations of the best Indian style. The headings are written in red throughout.

Not dated, apparently 17th century A.H.

A note on the fly-leaf is dated A.H. 1231.

No. 329.

foll. 258; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the Khâwar Nâmah with a biographical notice of the author prefixed to the text by Maulawî Ṣadr-ud-Dîn, the donor of this collection, beginning :—

احوال مصنف خاور نامه - مولانا شیخ محمد ابن جمال الدین الخ *

The text begins as usual on fol. 3a.

Written in ordinary Nasta'lîq with the headings in red. Additional verses written on the margins are found in several places. Slips containing verses are also found adjoined in several places.

Some folios are wanting at the end of the copy.

Not dated, apparently 19th century.

A note on the fly-leaf runs thus :—

اول اسارهه سنه ۱۳۱۰ بنگاه برای نقل کتاب هذا ذمه عبد الرحیم نموده شد *

No. 330.

foll. 143; lines 17; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

دیوان قاسم انوار

DÎWÂN-I-QÂSIM ANWÂR.

The Dîwân of Sayyid Mu'în-ud-Dîn 'Ali ut-Tabrîzî, known as Qâsim Anwâr سید معین الدین علي التبریزي المتخلص به قاسم انوار, born in A.H. 757 = A.D. 1356 at Sarâb in Âdarbâijân. He was a renowned saint as well as a poet of great eminence. He finally settled in Kharjird, in the district of Jâm, where he died in Rabî' I, A.H. 837 = A.D. 1433.

Beginning as in most copies :—

من بیچاره سودا زده سر گردانم که باوصاف خداوند سخن چون رانم

Beginning of the Ġazals in alphabetical order, fol. 2a :—

ای صبح سعادت ز جبین تو هویدا الخ *

Muqaṭṭa'ât, Tarkîb-bands, etc., with occasional Turkish verses, fol. 125^b; Maṣnawîs, fol. 126^b; Rubâ'îs, fol. 139^a.

Written in fair small Nasta'lîq within coloured-ruled borders.

Not dated, apparently 17th century.

The fly-leaf at the beginning bears a seal with the following inscription:—بود نور چشم محمد حسین.

No. 331.

foll. 24; lines 12; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

حال نامه معروف به گوی و چوگان

HÂL NÂMAH, BETTER KNOWN AS GÛI WA CHAUGÂN.

An allegorical mystic Maṣnawî by Maulânâ 'Ârifî Harawî مولانا عارفي هروي, who flourished under Shâh Rukh (A.H. 807-850 = A.D. 1404-1447), and died A.H. 853 = A.D. 1449.

Beginning:—

زان پیش که حسب حال گویم از خـالق ذو الجـلال گویم

This beautiful and valuable MS., written in elegant Nasta'lîq within gold-ruled borders with a richly illuminated 'Unwân, is due to the penmanship of the famous caligrapher Muḥammad Hâshim (of Qazwîn, a pupil of Rashîd-i-Daylamî).

Dated, Ḏulqa'ad, A.H. 981.

The MS. contains a beautifully painted illustration on the fly-leaf.

No. 332.

foll. 193; lines 17; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مصباح

MIṢBÂH.

A mystical poem, in the metre and style of Maulânâ Rûmî's Maṣnawî, relating to Ṣûfic doctrines, illustrated by numerous anecdotes of prophets, the Aṣḥâbs and other holy saints.

Beginning:—

ای بنامت کارها را افتتـاح نیست بی نام تو در امری فلاح

The author of this poem, who, in a heading on the first page of a copy (dated A.H. 955) in the British Museum (Rieu's Persian

Cat. p. 641), is called Rashîd-ud-Dîn Muḥammad ul-Asfarâ'inî رشيد الدين محمد الاسفرائني, finished the composition A.H. 852 = A.D. 1448 (cf. fol. 191^b).

Written in Indian Nasta'lîq within coloured-ruled borders. Spaces for headings are left blank throughout.

Not dated, apparently 18th century.

No. 333.

foll. 48; lines 11; size $9\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3$.

ديوان شاهي

DÎWÂN-I-SHÂHÎ.

A valuable and exceedingly beautiful copy of the lyrical poems of Amîr Shâhî امير شاهي with his original name Âqâ Malik bin Jamâl-ud-Dîn Fîrûzkûhî آقا ملک بن جمال الدين فيروز كوهي, who, according to some biographers, was the nephew of Khwâjah 'Alî Muayyad (A.H. 766-783 = A.D. 1364-1381), the last prince of the noble and illustrious family of the Sarbadârs of Khurâsân. He was well skilled in caligraphy, painting and music, and died at Astarâbâd in A.H. 857 = A.D. 1454.

The dîwân of Shâhî has been lithographed in Constantinople, A.H. 1288.

Beginning :—

بسوخت آتش عشق تو بيگناه مرا بدوخت ناوک چشمت بيک نگاه مرا

Ġazals in alphabetical order, fol. 1^b.

Qiṭ'ahs, fol. 45^a.

Rubâ'îs, fol. 45^b.

Written in elegant Nasta'liq within gold and coloured-ruled columns on gold-sprinkled papers with ornamentations and floral designs on every page. There are two whole-page but faded miniatures, one at the beginning and the other at the end of the copy. Illuminated head-piece.

The following note (on one of the fly-leaves at the beginning), dated 6th Dulḥijjah, A.H. 1069, says that this MS. once belonged to the library of Aurangzîb :—

شاه ولايت پناه

كتاب ديوان شاهي بخط نستعليق مصوره جلد روغني بابت هديه كرده حضور جمع كتابخانهٔ عامره پادشاه عالمگير سكندر اقبال سليمان سرير خلد الله ملكه و سلطانه شده *

The piece of paper containing the above note is pasted at the beginning of the copy.

In another note one Sayyid Muḥammad ul-Ḥusaynî, entitled Ḥàdiq, says that he got the MS. repaired by Shaykh Muẓaffar Ḥusayn, for Maulawî Sayyid Ṣadr-ud-Dîn Aḥmad (the donor), on the 25th Rabî' I, A.H. 1312.

Not dated, apparently 16th century.

No. 334.

foll. 24; lines 12; size $10\frac{1}{2} \times 7\frac{1}{4}$; $5\frac{1}{4} \times 3$.

ديوان رياضي سمرقندي

DÎWÂN-I-RIYÂḌÎ SAMARQANDÎ.

A valuable copy of the somewhat rare dîwân of Riyâḍî of Samarqand رياضي سمرقندي, who died, according to Taqî Kâshî, A.H. 884 = A.D. 1479.

Beginning :—

صنع او آندم که نقش گنبد افلاک بست

نامهٔ حیـــرت بدـال طایر ادراک بست

The Ġazals, which form the chief contents of the dîwân, are, except the first one, arranged in alphabetical order.

Written in fine Nasta'lîq within gold and coloured-ruled columns with a richly illuminated 'Unwân. The original folios have been mounted on new margins.

Not dated, apparently 17th century.

No. 335.

foll. 358; lines 12; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

ديوان جامي

DÎWÂN-I-JÂMÎ.

A collection of the lyrical poems of the celebrated Nûr-ud-Dîn 'Abd-ur-Raḥmân Jâmî bin Niẓâm-ud-Dîn Aḥmad bin Shams-ud-Dîn Muḥammad ul-Dashtî ul-Iṣfahânî نور الدين عبد الرحمن جامي بن نظام الدين احمد بن شمس الدين محمد الدشتي الاصفهاني, the last great classical poet of Persia, who was born in Kharjird, near Jâm, on the 23rd of Sha'bân, A.H. 817 = 7th November, A.D. 1414, during the reign of Mirzâ Shâh Rukh (A.H. 807-850 = A.D. 1404-1446),

and died in Herat on the 18th of Muḥarram, A.H. 898 = 9th November, A.D. 1492.

Beginning with a preface:—

موزون ترین کلامی که غزل سرایان انجمن الخ *

This collection of the poems agrees with Part II of the first dîwân: see Bankipûr Lib Cat. ii, No. 180, viii; and begins likewise with panegyric, moral and religious Qaṣîdahs:—

بسم الله الرحمـن الرحيم اعظم اسمـاء عليم حكيم

Ġazals in alphabetical order, fol. 43^b; Qiṭ'ahs, fol. 343^b; Rubâ'îs, fol. 347^b.

A beautiful copy. Written in good Nasta'lîq within gold and coloured-ruled borders with two whole-page profusely illuminated 'Unwâns at the beginning and one on fol. 43^b. The headings are illuminated throughout the copy.

Dated Shawwâl, A.H. 944.

Scribe:—محمد ابن حسين الكاتب.

A note at the end of the copy runs thus:—

دو صد روپيه سكهٔ جهانگيري بقبض نور بيگ خان در آمده تاريخ شعبان المعظم سنه ۱۲ جلوس شاهي *

No. 336.

foll. 460; lines 13; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3.

THE SAME.

The First Part of the First Dîwân of Jâmî beginning as in Bankipûr Lib. Cat. No. 180, vii:—

بسم الله الرحمـن الرحيـم هست صلای سرخوان كريم

The MS. ends with the following Rubâ'î:—

گه در هـوس روی نكو آويزم گه در سر زلف مشكبـو آويزم
القصه ز هرچه رنگ و بوئی دارد از حسن تو فی الحال در آويزم

Written in clear Indian Nasta'lîq. Seven verses on foll. 349^b-350^a have been struck out. A note at the end says that the copy was transcribed by order of Sayyid Ṣadr-ud-Dîn Aḥmad, son of Sayyid Karîm-ud Dîn Aḥmad of Bûhâr, in Bardawân, in Ḏulḥijjah, A.H. 1285.

Scribe:—سيد ارادتعلي البوهاري.

No. 337.

foll. 193; lines 13; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6×3.

THE SAME.

This collection of poems closely agrees with the First Part of the Second Dîwân, noticed in Rosen, p. 239, and Bankipûr Lib. Cat. No. 180, ix, and begins likewise:—

بسم الله الرحمـــن الرحيـم املى حمد المنان الكريم

Ġazals in alphabetical order, fol. 24^b; Qiṭ'ahs, fol. 176^b.

Written in clear Indian Nasta'lîq.

Copied for Maulawî Sayyid Ṣadr-ud-Dîn Aḥmad, the donor of this Library, by Mîr Irâdat 'Alî of Bûhâr on 20th Rabî' II. A.H. 1283.

No. 338.

foll. 81; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

سلسلة الذهب

SILSILAT-UḎ-ḎAHAB

OR

"THE GOLDEN CHAIN."

A religious Maṣnawî in the metre of the Ḥadîqah of Sanâ'î and the Haft Paykar of Nîẓâmî. It is the first of the Seven Maṣnawîs (Haft Aurang) of Jâmî, and was composed in A.H. 890 = A.D. 1485.

It is divided into three Daftars or books as follows:—

First Daftar, beginning on fol. 1^b:—

لله الحمد قبل كل كلام بصفـات الجلال و الاكرام

Second Daftar, beginning on fol. 48^b:—

بشنوای گوش برفسانهٔ عشق از صریر قلم ترانهٔ عشـق

Third Daftar, beginning on fol. 68^b:—

حمد ایزد نه کار تست ای دل هرچه کار تو بار تست ای دل

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with profusely illuminated frontispieces at the beginning of each Daftar. The headings are written in red, throughout the copy.

Dated 11th Muḥarram, A.H. 977.

Scribe :—حاجي محمود شيرازي.

A note on the fly-leaf runs thus :—

سبع مثاني خمسهٔ جامي ٦٧ نمبر- و هو سبعه سيارهٔ به هفت صد روپيه سكه حضرت محمد امير تغلق صانه الله من سياته الفلق هو الحق هو الحق هو الحق *

The fly-leaf contains two partly-faded seals of one Ya'qûb Abul Qâsim, and one of a certain Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167.

No. 339.

foll. 235; lines 15; size $8\frac{3}{4} \times 5$; 5×3.

THE SAME.

Another copy of Jâmî's Silsilat-uḏ-Ḏahab agreeing exactly with the preceding copy.

Written in good Nasta'lîq within gold and coloured-ruled borders with superscriptions in red and blue, and two whole-page 'Unwâns at the beginning.

Not dated, apparently 17th century.

No. 340.

foll. 14; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

سلامان و ابسال

SALAMÂN WA ABSÂL.

An allegorical Maṣnawî by Jâmî in the metre of 'Aṭṭâr's Manṭiq-uṭ-Ṭayr and Rûmî's Maṣnawî, dedicated to Ya'qûb Beg bin Ḥaṣan Beg of the White Sheep of the Âq-Quyûnlî Dynasty, who reigned from A.H. 883-896 = A.D. 1478-1490.

Beginning :—

ای بیادت تازه جان عاشقان زاب لطفت تر زبان عاشقان

The poem has been edited by F. Falconer, London, 1850.

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with a profusely illuminated 'Unwân. Spaces for headings are left blank throughout the copy.

The fly-leaf bears a seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167, followed by the following note :—

من عوارى الزمان خان دوران خان المخاطب بخان خانان في سنه تسع جلوس سلطان الاعظم خلد الله ملكه في دار الامارة اكبر آباد *

No. 341.

foll. 34; lines 25; size $12\frac{1}{4} \times 8$; $9\frac{3}{4} \times 5\frac{1}{2}$.

سلامان و ابسال

و

تحفة الاحرار

SALÂMÂN ABSÂL WA TUḤFAT-UL-AḤRÂR.

Another copy of the Salâmân wa Absâl with the third Maṣnawî of Jâmî's Haft Aurang, entitled Tuḥfat-ul-Aḥrâr.

The Tuḥfat-ul-Aḥrâr is a religious Maṣnawî in the metre of the Makẖzan-ul-Asrâr of Niẓâmî, composed in A.H. 886 = A.D. 1481, and named after Kẖwâjah Naṣîr-ud-Dîn 'Ubayd Ullah Aḥrârî, better known as Kẖwâjah Aḥrâr, (d. A.H. 895 = A.D. 1489), the founder of the Naqshbandiyah order. It begins here on fol. 15^b :—

حامدا لمن جعل جنان كل عارف مخزن اسرار كماله الخ *

Edited by F. Falconer, London, 1848.

Written in beautiful Nasta'lîq within four gold and coloured-ruled columns with beautifully illuminated head-pieces on fol. 1^b and 15^b.

Not dated, apparently, beginning of the 17th century.

Scribe :—میر صالح.

No. 342.

foll. 22; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME.

Another copy of Jâmî's Tuḥfat-ul-Aḥrâr, agreeing exactly with the preceding copy.

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with a profusely illuminated 'Unwân. The headings are written in red throughout the copy.

Dated A.H. 977.

Scribe :—حاجي محمود بن شمس الدين محمد.

The fly-leaf contains the seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167, followed by the same note as in the copy of Salâmân wa Absâl, No. 340.

No. 343.

foll. 36; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

سبحة الابرار

SUBḤAT-UL-ABRÂR.

A religious Maṣnawî by the same Jâmî in the metre of Khusrau's Nuh-Sipihr, and dedicated to Sulṭân Ḥusayn. The poem begins with a short prose preface, which is introduced by a Rubâ'î, beginning :—

المِنَّةُ لِلّٰه که بخون گر خفتم

The poem has been printed in Calcutta, 1811 and 1848, and lithographed in 1888.

Written by the same scribe and in the same hand as the preceding copy with the same seal of Dilâwar 'Alî on the fly-leaf, followed by the note :—

سبعه سیاره از کتب خانهٔ نواب نامدار نواب خان دوران خان بهادر مغفور مرحوم بمن رسید در سنه ۱۲ جلوس *

Spaces for headings are left blank on foll. 25-36.

No. 344.

foll. 119; lines 13; size $9 \times 5\frac{1}{2}$; 5×3.

THE SAME.

Another copy of Jâmî's Subḥat-ul-Abrâr agreeing exactly with the preceding copy.

Written in beautiful Nasta'lîq within gold-ruled borders on gold-sprinkled papers with the headings in red. Four whole-page 'Unwâns at the beginning :—

Not dated, apparently 17th century.

The last folio contains three faded seals.

The original folios are mounted on floral-designed margins.

No. 345.

foll. 48; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

یوسف و زلیخا

YÛSUF WA ZULAYKHÂ.

The most popular romantic poem of Jâmî in the metre of Niẓâmî's Khusrau wa Shîrîn, representing the story of Joseph in

Chapter XII of the Qurân. For full particulars of the work see Bankipur Lib. Cat. No. 196, where a most valuable copy of the work, presented to the Emperor Jahângîr by 'Abd-ur-Raḥîm Khân Khânân, is noticed.

It was composed in A.H. 888 = A.D. 1483 and begins as usual thus :—

الٰهي غنچهٔ امید بکشای گلی از روضهٔ جاوید بنمای

The poem has been printed with German Translation at Vienna by Rosenzweigh, 1824. Text printed in Calcutta, 1809, A.H. 1244 and 1265; lithographed in Calcutta, 1818; Bombay, 1829 and 1860; Lucknow, A.H. 1262 and A.D. 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with an illuminated 'Unwân.

The headings are written in red. The fly-leaf contains a seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167.

Not dated, apparently 16th century.

No. 346.

foll. 157; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

THE SAME.

Another copy of Jâmî's Yûsuf wa Zulaykhâ.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout.

Not dated, apparently 18th century.

The MS., slightly defective towards the end, is in a damaged condition.

No. 347.

foll. 46; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

ليلي و مجنون

LAYLÎ WA MAJNÛN.

Another romantic poem by Jâmî on the loves of Laylî and Majnûn in the metre of Niẓâmî's poem of the same style.

Beginning :—

ای خاک تو تاج سربلندان مجنون تو عقل هوشمندان

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with a beautifully illuminated head-piece.

Dated, Dulqa'd, A.H. 977.

Scribe :—حاجي محمود.

This copy also contains the seal of Dilâwar 'Alî, followed by the usual note.

No. 348.

foll. 27 ; lines 22 ; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

خرد نامهٔ اسكندري

KHIRAD NÂMAH-I-ISKANDARÎ.

An ethical Maṣnawî by the same Jâmî, in the metre of Firdausî's Shâh Nâmah, dedicated to Sulṭân Ḥusayn.

Beginning :—

الٰهي كمال الٰهي تراست جمال جهان بادشاهي تراست

Written by the scribe of the preceding copy.

Spaces for headings are left blank throughout.

Dated A.H. 977.

The same seal and note of the preceding copy are found here on the last page.

No. 349.

foll. 68 ; lines 15 ; size $9 \times 5\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

اعتقاد نامه و تحفهٔ الاحرار

I'TIQÂD NÂMAH AND TUḤFAT-UL-AḤRÂR.

1. I'tiqâd Nâmah, also styled عقايد جامي, a theosophical Maṣnawî, being an exposition of the Muhammadan creed.

Beginning :—

بعد حمد خدا و نعت رسول بشنو اين نكته را بسمع قبول

2. Tuḥfat-ul-Aḥrâr (foll. 11-68) : see Nos. 341 and 342.

Written in good Nasta'lîq within gold-ruled borders, with illuminated 'Unwâns on foll. 1^b and 11^b. The headings are written in red.

Not dated, apparently 17th century.

No. 350.

foll. 62; lines 15: size 10×6; 6×2¾.

فتوح الحرمين

FUTÛḤ-UL-ḤARAMAYN.

A Maṣnawî poem containing an account of the holy places of religious performance in Mecca and Medina, and of the rites observed in the pilgrimage, by Muḥyî Lârî محئی لاری who composed it, according to the copy of the poem noticed in G. Flügel, ii, p. 122, in A.H. 911 = A D. 1505, and died, according to Taqî Kâshî, Oude Cat., p. 21, in A.H. 933 = A.D. 1526.

Beginning :—

ای دو جهان غرقهٔ آلای تو کون و مکان قطرهٔ دریای تو

The contents of this copy agree with those of the Bankipur Lib. copy No. 227.

The Futûḥ-ul-Ḥaramayn has been wrongly ascribed by Sprenger, p. 451; Stewart, p. 66, and several others, to Jâmî; and also to the holy saint Muḥyî-ud-Dîn 'Abd-ul-Qâdir of Jîlân (d. A.H. 561 = A.D. 1165). For particulars see Bankipur Lib. Cat. No. 226.

This interesting copy is written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red. It contains beautifully painted drawings representing the Ḥaram, mosques, wells, mountains, and the tombs of the descendants and relatives of the prophet. They are on foll. 12^b, 23^b, 24^a, 24^b, 27^a, 28^b, 29^a, 33^a, 34^b, 36^a, 42^a, 44^a, 46^b, 47^a, 47^b, 48^a and 62^a.

Copied in Medina, Rabî' I, A.H. 964 (see fol. 51^a).

From the following note on the fly-leaf we learn that the copy once belonged to the library of the Khân Khânân Bayram Khân, the famous general of Akbar's time :—

* کتاب فتوح الحرمين کتب خانه سرکار خانخانان بيرم خان اکبر شاهي

The above note is followed by a seal of 'Alî Muẓaffar Khân, dated A.H. 1133. The original folios are mounted on new margins.

No. 351.

foll. 80; lines 15; size 9×6; 6½×4.

ديوان آصفي

DÎWÂN-I-ÂṢAFÎ.

A collection of the lyrical poems of Âṣafî, son of Khwâjah Muqîm-ud-Dîn Ni'mat Ullah of Quhistân خواجه آصفي بن خواجه مقيم الدين نعمت الله قهستاني. He was a pupil of the famous Jâmî, and a personal friend of Mîr 'Alî Shîr Nawâ'î, and died, according to the best authorities, in A.H. 923 = A.D. 1517.

This dîwân consists of Ġazals in alphabetical order.

Beginning :—

ساز آباد خدایا دل ویرانی را ، یا مدد مهربتان هیچ مسلمانی را

Written in careless Nasta'lîq. The colophon says that the MS. was copied by one Shukr Ullah, son of Shaykh Fatḥ Ullah Ṣiddîqî, at the Dîwân-khânah of Chaudhrî Rafî'-ud-Dîn.

Dated Sunday, the 10th of Chayt, 1196 Bengali. The MS. is damaged.

Interlinear and marginal notes are found here and there in the copy.

No. 352.

foll. 179; lines 10; size 7¼×4; 4¼×2½.

ديوان فغاني

DÎWÂN-I-FIĠÂNÎ.

The lyrical poems of Bâbâ Fiġânî of Shîrâz بابا فغاني شيرازي, who at first adopted the takhallus of Sakkâkî, and subsequently changed it to Fiġânî. He died in A.H. 925 = A.D. 1519. For full particulars see Bankipur Lib. Cat. Nos. 217 and 218.

Beginning with Ġazals in alphabetical order :—

ای سر نامه نام تو عقل گره کشای را ذکر تو مطلع غزل عشق سخن سرای را

Rubâ'îs fol. 156^a; Mustazâds, fol. 158^a; single verses, fol. 158^a; Qaṣîdahs, fol. 165^b, and Tarkîb-bands, fol. 167^b.

Written in minute Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and two whole-page 'Unwâns at the beginning. The headings, written in white, are beautifully illuminated. The fly-leaves at the beginning and end contain several 'Arḍ-dîdahs and faded seals.

Not dated, apparently 16th century.
The original folios are mounted on new margins.

No. 353.

foll. 145; lines 14; size $9\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

تیمور نامه

TÎMÛR NÂMAH.

A versified account of the warlike exploits of Tîmûr in imitation of Niẓâmî's Sikandar Nâmah, by 'Abd Ullah Hâtifî عبد الله هاتفي, who was the sister's son of the celebrated Jâmî, and, like his uncle, was born in Khirjird in the province of Jâm. He died in Muḥarram, A.H. 927 = A.D. 1521.

Beginning:—

بنام خدائی که فکر و خرد نیارد که در کنه او پی برد

The poem is also called ظفر نامه, under which title it has been lithographed in Lucknow, A.D. 1869.

Written in fair Nasta'lîq within coloured-ruled borders, with the headings in red written in a different hand.

Dated A.H. 968.

The fly-leaf contains a defective note, dated A.H. 1059. The original folios are placed in new margins. The MS. is damaged towards the end.

No. 354.

foll. 200; lines 12; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 2\frac{1}{2}$.

THE SAME.

Another copy of Hâtifî's Tîmûr Nâmah, written in bold Nasta'lîq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout the copy.

Dated, Ṣafar, A.H. 970.

No. 355.

foll. 61; lines 14; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

هفت منظر

HAFT MANẒAR.

Another Maṣnawî by Hâtifî in imitation of Niẓâmî's Haft Paykar.

Beginning :—

ای نگارندهٔ صحیفهٔ غیب

Written in careless Nasta'lîq. Spaces for headings have been left blank.

Dated Friday, the 16th of Sha'bân, A.H. 1024.

The MS. is worm-eaten and damaged.

No. 356.

foll. 57; lines 15; size 10×6; $7\times4\frac{1}{4}$.

دیوان اهلی خراسانی

DÎWÂN-I-AHLÎ KHURÂSÂNÎ.

A very rare copy of the lyrical poems of Ahlî Khurâsânî اهلی خراسانی a native of Tarshîz, who lived in Herat and died, according to Sprenger, Oude Catalogue, p. 319, in A.H. 934 = A.D. 1527. He must not be confounded with his contemporary namesake Ahlî Shîrâzî mentioned in the following No. 358.

Beginning :—

برفلک هرشب رسانم برق آه خویش را

تا بسوزم کوکب بخت سیاه خویش را

The dîwân consists chiefly of Ġazals arranged in alphabetical order.

Written in ordinary Nasta'lîq within red-ruled borders.

The poet's nom-de-plume is written in red throughout the copy.

Not dated, apparently 19th century

No. 357.

foll. 102; lines 21; size $7\frac{3}{4}\times4\frac{1}{4}$; $5\frac{3}{4}\times3$.

مثنویات جمالی

MAṢNAWIYÂT-I-JAMÂLÎ.

A very rare work, containing five ethical and mystical Maṣnawîs intermixed with prose, by Jamâlî, who seems to be identical with Ḥamîd bin Faḍl Ullah, known as Darwîsh (or Mullâ) Jamâlî of Delhi, with his original name Jalâl Khân. He at first adopted the Takhalluṣ Jalâlî, which he subsequently changed to Jamâlî. He distinguished himself during the reign of Sulṭân Sikandar Lodî, and subsequenly gained the favour of Bâbur and Humâyûn.

According to Sprenger, p. 446, he died in A.H. 922 or 925 = A.D. 1516 or 1519, but according to others in A.H. 942 = A.D. 1535.

Sometimes the poet quotes some verses of the Qur'ân, some traditions, or other sentences of ethical and moral character, which he explains in Persian, and then illustrates by legends in Maṣnavîs. He generally quotes Sanâ'î, 'Aṭṭâr, Rûmî, 'Irâqî and other mystics.

I. مهر القلوب Mihr-ul-Qulûb, beginning as in Sprenger, loc. cit.:—

میکشد هر روز تیغی آفتاب تا برد در پردهٔ خود ماهتاب

The name of the poet and the title of the poem occur in the concluding line:—

ای جمالی شرح این مهر القلوب رو نهان کن خوش دران پرده عیوب

II. فرصت نامه Furṣat Nâmah, beginning with a short prose preface:—

بسم الله الرحمن الرحیم و به نستعین در معني آیت یوم تبدل الارض الخ *

The poem begins thus on fol. 6^b:—

بیا فرصت شمار این زندگاني بچنگ آور حیات جاوداني

III. نصرت نامه Nuṣrat Nâmah, beginning with a short prose preface, fol. 11^b:—

بسم الله الرحمن الرحیم نصر من الله و فتح قریب و بشر المومنین الخ *

The poem begins thus:—

سحـــر گه شنیدم ندای غریب که بربود خوش کوی نصرت حبیب

IV. قدرت نامه Qudrat Nâmah, beginning like the preceding two Maṣnawîs with a short prose preface, fol. 24^b:—

بسم الله الرحمن الرحیم - ای برادر اگر مي خواهي که زنده دل شوي الخ *

The poem begins thus:—

بیا چشم بکشا در ایوان دل ببیـن با محبت تو سلطان دل

V. محبوب الصدیقین Maḥbûb-uṣ-Ṣiddîqîn, beginning without any preface, fol. 38^b:—

روز از نور عشـق شد خرم ظلمـت شب درید جامهٔ غم

A profusely illuminated head-piece is found at the beginning of each Maṣnawî.

Written in a beautiful small Nasta'lîq within four gold-ruled and coloured columns.

Not dated, apparently 17th century.

A seal of one Muḥammad Ibrâhîm, dated A.H. 1297, is found at the end.

No. 358.

foll. 343; lines (centre col.) 19; (margl. col.) 11; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

كليات اهلي شيرازي

KULLIYÂT-I-AHLÎ SHÎRÂZÎ.

A collection of some of the poetical works of Maulânâ Ahlî Shîrâzî مولانا اهلي شيرازي. He was an accomplished scholar, and possessed wonderful ingenuity in the artifices of versification. He died in his native town, A.H. 942 = A.D. 1535, and was buried in Muṣallâ by the side of Ḥâfiẓ.

Contents:—

I. سحر حلال Siḥr-i-Ḥalâl or "Lawful Sorcery," dealing with the love story of Prince Jâm and Princess Gul.

In this wonderful Maṣnawî the poet has united the artifices of metre and the playing upon words found separately in Kâtibî's (d. A.H. 838 = A.D. 1434) two poems, Majma'-ul-Baḥrayn and Tajnîsât—that is to say, this poem can be read in two different metres, viz. فاعلاتن فاعلاتن فاعلن and مفتعلن مفتعلن فاعلن, and the last words of both the hemistiches of a verse are the same but with different meanings.

Beginning after the usual preface:—

ای همه عالم بر تو بی شکوه رفعت خاک در تو پیش کوه

II. شمع و پروانه Sham'-wa-Parwânah or "the Candle and the Moth," composed A.H. 894 = A.D. 1488, and dedicated to Sulṭân Ya'qûb Aq-Quyûnlû (A.H. 884-896 = A.D. 1479-1490), beginning, fol. 13^a:—

بنام آنکه مارا از عنایت دهد پروانهٔ شمع هدایت

III. Qaṣîdahs, beginning, fol. 33^a:—

الهي بسر دفتر حکمت الله بني آدم آئينهٔ قدرت الله

IV. Mukhammasât and Muqaṭṭa'ât, beginning on fol. 87a :—

این همه خشم تو ای عاشق کش بیباک چیست
دل ز خشمت چاک شد این زهر بی تریاک چیست

V. Ġazals, arranged in alphabetical order, beginning on fol. 98:—

ای حیرت صفات تو بندد زبان ما انگشت حیرتست زبان در دهان ما

VI. ساقي نامه. A series of Rubâ'îs arranged alphabetically, beginning with a short prose preface, beginning, fol. 292b :—

بعد از حمد و ثنای جان آفرین و درود بر روان سید المرسلین الخ *

The first Rubâ'î begins thus :—

ساقي قدحی که کار ساز است خدا وز رحمت خود بنده نواز است خدا

VII. رباعیات گنجفه. Another series of Rubâ'îs describing the various cards of the game, written for a pack of cards for a royal personage, beginning with a short prose preface, fol. 298b :—

بسم الله تیمناً بذکره الاعلی پوشیده نماند بر ارباب صورت الخ *

Beginning of the first Rubâ'î :—

ای سرو سهي خاک رهت وقت خرام الخ *

VIII. متفرقات or Miscellaneous poems, consisting of a series of Rubâ'îs and single verses, fol. 304a.

Written in good Nasta'lîq within coloured-ruled borders.

A note, dated 15th Ḏul Ḥijjah, A.H. 1175, and several other notes of little importance are found on the fly-leaf of the copy.

Dated on the last page (bound upside down), 14th Shawwâl, A.H. 1047.

Scribe :—جعفر.

The MS. is slightly damaged.

No. 359.

foll. 362; lines (centre col.) 18; (margl.) 14; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A valuable copy of Ahlî Shîrâzî's Kulliyât with the same contents and arrangement as in the preceding copy, in addition

to which there are three highly artificial Qaṣîdahs towards the end, composed in honour of Mîr 'Alî Shîr, Sulṭân Ya'qûb and Shâh Ismâ'îl Bahâdur respectively.

The first artificial Qaṣîdah begins thus on fol. 316^b :—

نسیم کاکل مشکین کراست چو نتو نگار شمیم سنبل پرچین کجاست مشک تتار

شمیم خیزد از آهو ولی نه زین خوشتر نسیم گل وزد اما چنین نه عنبر بار

The chief subtleties in it are that all the words in each of two bayts, or in each of three bayts, written in red ink, if connected, form a new bayt of a different metre and different trope; for instance, from the above two bayts we get the following :—

نسیم کاکل مشکین کرا خیزد ازین خوشتر شمیم سنبل پرچین کجا زیزد چنین عنبر

The second artificial Qaṣîdah in praise of Sulṭân Ya'qûb begins on fol. 331^b; and the third in praise of Shâh Ismâ'îl, on fol. 347^b. Each of these three Qaṣîdahs is preceded by a short prose preface.

This MS., though slightly defective and wanting a folio at the beginning, is valuable. Each section begins with a profusely illuminated 'Unwân and beautiful ornamentations. Written in beautiful Nasta'lîq within gold and coloured-ruled borders with the headings in red. It was copied by the order of Khwâjah Luṭf Ullah for Khwâjah 'Abd-ul-Karîm.

Scribe :- محمد حسین بن علي قلي الكاتب الشيرازي.

Dated 9th Muḥarram, A.H. 1061.

Three seals, two of which are dated 1213 and 1289, are found on fol. 362^b.

No 360.

foll. 31 ; lines 16 ; size $8\frac{1}{2} \times 5$; $5\frac{3}{4} \times 3$.

Another copy containing the first and third artificial Qaṣîdahs of Ahlî. It begins with the third Qaṣîdah (foll. 1^b-17^a), after which comes the first (foll. 18^a-31^a). Each Qaṣîdah begins with the usual preface.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated frontispiece at the beginning of each section.

Not dated, apparently 18th century.

No. 361.

foll. 31; lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; 7×4.

ديوان شرف جهان

DÎWÂN-I-SHARAF-I-JAHÂN.

A collection of the lyrical poems of Mirzâ Sharaf bin Qâḍî Jahân bin Sayyid Sayf-ud-Dîn ul-Ḥusaynî ul-Qazwînî, better known as Sharaf-i-Jahân مرزا شرف بن قاضي جهان بن سيد سيف الدين الحسيني القزويني المعروف به شرف جهان, who was born in Qazwîn A.H. 902 = A.D. 1496, and died A.H. 968 = A.D. 1560; comp. Bankipur Lib. Cat. Nos. 238 and 239, where two very good copies of the dîwân are noticed.

The present copy consists chiefly of Ġazals arranged in alphabetical order.

Beginning :—

اى شوق ديدنت سبب جستجوى ما هردم فزوده در طلبت آرزوى ما

The MS. ends with a few Qiṭ'ahs and seven Rubâ'îs.

Written in ordinary Nasta'lîq within coloured-ruled borders, with the headings in red.

Not dated, apparently 18th century.

No. 362.

foll. 127; lines (centre col.) 14; (margl. col.) 23; size 9×6; $8\frac{1}{4} \times 4\frac{1}{2}$.

ديوان رهائي

DÎWÂN-I-RAHÂ'Î.

The lyrical poems of Shaykh Sa'd-ud-Dîn Rahâ'î of Khawâf شيخ سعد الدين رهائي الخوافي, a descendant of the well-known saint Shaykh Żayn-ud-Dîn Khawâfî. He came to India under Akbar, and was still alive A.H. 983 = A.D. 1575.

The present copy is defective, there being two folios wanting at the beginning. It opens abruptly in the middle of a Maṣnawî thus :—

را كه (؟) نمايد چو مه ابروى خويش ميكشدت همچو كمان سوى خويش

Contents of the central col. :—

Qaṣidahs, fol. 4^b; Ġazals in alphabetical order, fol. 37^b; Tarjî'ât, fol. 105^a; Qiṭ'ahs, fol. 115^a; Rubâ'îs, fol. 117^a; Mu'ammiyât and chronograms, fol. 126^b.

The marginal column of the copy contains also a collection of poems consisting of Qaṣîdahs, fol. 3^a; Ġazals in alphabetical order, fol. 37^b; Rubâ'îs, fol. 111^a.

Written in good clear Nasta'lîq within gold and coloured-ruled borders with an illuminated 'Unwân on fol. 37^b.

Not dated, apparently 18th century A.H.

A seal of Shaykh Yâr Muḥammad, dated A.H. 1242 is found on foll. 3^a, 37^a and 127^b.

No. 363.

foll. 83; lines 23; size 9 × 5; 7 × 3¼.

دیوان محتشم

DÎWÂN-I-MUḤTASHAM.

The lyrical poems of Maulânâ Muḥtasham of Kâshân, مولانا محتشم كاشي the teacher and friend of the well-known Tadkirah-writer, Taqî Kâshî (d. c. A.H. 1016 = A.D. 1607), who collected and prepared the poet's dîwân (see Rieu. ii, p. 665). Muḥtasham died, according to the best authorities, in A.H. 996 = A D. 1587.

Beginning with Ġazals in alphabetical order:—

ای گوهر نام تو تاج سر دیوانها ذکر تو بصد عنوان آرایش عنوانها

Qaṣîdahs not arranged in order, begin on fol. 69^a.

Elegy on the martyrdom of Imâm Ḥusayn, begins thus on fol. 81^a:—

باز این چه شورش است که در خلق عالم است

باز این چه نوحه و چه عزا و چه ماتم است

Written in ordinary Nasta'lîq.

Not dated, apparently 19th century.

No. 364.

foll. 245; lines 14; size 8 × 4½; 5¼ × 2¼.

کلیات عرفي

KULLIYÂT-I-'URFÎ.

The poetical works of Maulânâ Sayyid Muḥammad, poetically known as 'Urfî, bin Maulânâ Zayn-ud-Dîn 'Alî bin Maulânâ Jamâl-ud-Dîn Shîrâzî. He came to India, and at first made acquaintance with the celebrated Faydî, and then, after serving for some time under Khân-i-Khânân 'Abd-ur-Raḥîm, attached himself to Akbar.

He died of dysentery at Lahore, A.H. 999 = A.D. 1590, at the age of thirty-six years.

Beginning:—

سر طبعم از توسنی بر هوا ست که سر چشمهٔ آب روی صفاست

Qaṣîdahs intermixed with Ġazals, fol. 1^b; an incomplete Maṣnawî, entitled "Farhâd-wa-Shîrîn," fol. 126^b; Rubâ'îs, on fol. 143^b; short Maṣnawîs, Qiṭ'ahs, single verses and a few Qaṣîdahs, fol. 180^b; Tarkîb-bands, fol. 211^a; Mutafarriqât, fol. 212^a.

Written in good Nasta'lîq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1^b and 143^b. Spaces for headings have been left blank in several places.

Not dated, apparently 18th century A.H.

No. 365.

foll. 243; lines 19; size $11 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of 'Urfî's Kulliyât. The arrangement of the contents of this copy exactly agrees with that of the India Office Library copy No. 1451.

Beginning:—

ای متاع درد در بازار جان انداخته گوهر هر سود در جیب زیان انداخته

Qaṣîdahs and Qiṭ'ahs in alphabetical order, fol. 1^b; Ġazals in alphabetical order, fol. 81^a; Rubâ'îs, fol. 183^a; Maṣnawîs, viz. مجمع الابکار on fol. 195^b and فرهاد و شیرین 233^a.

Written in Shikastah hand.

Not dated, apparently 19th century.

No. 366.

foll. 111; lines 25; size 11×7; $7 \times 4\frac{1}{2}$.

خمسهٔ صرفی

KHAMSAH-I-ṢARFÎ.

A unique and valuable, but defective, copy of the Khamsah of Maulânâ Shaykh Ya'qûb, poetically surnamed Ṣarfî, of Kashmîr. He was a friend of the celebrated historian Badâ'ûnî, who devotes a long notice to the poet's life. See Muntakhab-ut-Tawârîkh, III, pp. 142-149 and 259-261. Ṣarfî died on 12th Dulqa'd, A.H. 1003

= A.D. 1594, for which year Badâ'ûnî (III, p. 148) gives the chronogram شیخ امم بود.

The poet composed this Khamsah in imitation of the five poems of Niẓâmî.

The poems in the present copy are arranged in wrong order. The right order seems to be as follows :—

I. مسلک الاخیار Maslak-ul-Akhyâr, foll. 87^b-111^a, written in imitation of Niẓâmî's Makhzan-ul-Asrâr, and completed A.H. 993 = A.D. 1585, for which year the title of the poem forms a chronogram (cf. fol. 111^a). This seems to be the first poem of the poet's Khamsah, for he refers to the second in the following line at the end of this poem, fol. 111^a :—

هست چو فیض ازلم رهنمون گنج دگر نیز برارم برون

Beginning (fol. 87^b) :—

بسم الله الرحمن الرحیم سر خط منشور عطای عمیم

II. وامق و عذرا Wâmiq wa 'Aḍrâ, foll. 1^b-24^a. It is in imitation of Niẓâmî's Khusrau wa Shîrîn, and treats of the love adventures of Wâmiq and 'Aḍrâ.

Beginning (fol. 1^b) :—

خداوندا حجاب از پیش بکشای بمشتاقان جمال خویش بنمای

This is the second Maṣnawî poem of the poet's Khamsah, as he himself says on fol. 23^a :—

بحمد الله که با این گنج ثانی دو گنجم آمد از نقد معانی
سه گنج باقی دیگر هم آخر کنم از معدن اسرار ظاهر

It was completed in A.H. 993 = A.D. 1585, as expressed by the chronogram معشوق و عاشق in the concluding lines of the poem.

III. لیلی و مجنون Laylâ wa Majnûn, foll. 25^b-50^a. In imitation of Niẓâmî's poem of the same name.

Beginning (fol. 25^b) :—

ای نظم مرا بنامت آغاز نام تو کلید مخزن راز

It is the third poem of the Khamsah, and to it the poet refers thus on fol. 50^a :—

از خمسه سه دفترم مرتب گشته بعبارتی مهذب
خواهم ز مراد بخش عالم توفیق دو دفتر دگر هم

The date of completion, A.H. 998 = A.D. 1589, is expressed by the chronogram شرح عشقبازي in the concluding lines of the poem.

The fourth poem, which the poet wrote in imitation of Niẓamî's Iskandar Nâmah, and to which he refers in the prologue of his fifth poem, is wanting:—

که چو گفتی سخن ز پیغمبر در جواب حدیث اسکندر
زان در احوال پیر خویش کلام در جواب حکایت بهرام

V. مقامات پیر Maqâmât-î-Pîr, foll. 50^b-86^b, in imitation of Niẓâmî's Haft Paykar.

Beginning (fol. 50^b):—

افتتاح الکلام بسم الله الذي لیس فی الوجود سواه

It was completed in A.H. 1000 = A.D. 1591, for which year the title forms a chronogram (fol 86^a). The poet refers to this poem on fol. 54^a:—

در تتبع شود سخن آرا خامس خمسهٔ نظامي را
چون جواب چهار دفتر او شد مرتب ز طبع نادره گو
ماند باقي یکی و آنرا هم صورتی داده آورم برقم

Written in small Nasta'lîq within gold and coloured-ruled border, with an illuminated head-piece at the beginning of each poem. The headings are written in red throughout. The original folios are placed in new margins.

Not dated, apparently beginning of the 17th century.

A seal of a certain Zamân 'Alî Khân is found at the end of each poem.

No. 367.

foll. 258; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

دیوان فیضي

DÎWÂN-I-FAYḌÎ.

A very good copy of a collection of the lyrical poems of Shaykh Abul Fayḍ, with the double Takhallus of Faydî and Fayyâḍî, the brother of Akbar's prime-minister Abul Faḍl, the author of the famous Akbar Nâmah. Faydî was born A.H. 954 = A.D. 1547, and died A.H. 1004 = A.D. 1595.

Beginning with a preface introduced by three bayts the first of which runs thus :—

بسم الله الرحمٰن الرحيم گنج ازل راست طلسم قديم

Qaṣîdahs, Elegies and Tarkîb-bands, fol. 5^b.

A short Maṣnawî, without any title, beginning as in Ethé, Bodl. Lib. Cat. No. 1058, on fol. 94^b :—

شكر كه جمازه بمنزل رسيد زورق انديشه بساحل رسيد

A collection of Ġazals in alphabetical order, extending up to the ردیف واو, begins on fol. 102^b :—

مستانه سخن ميرسد از دل بلب ما عشق است كه بر بسته زبان ادب ما

معميات or Riddles, beginning on fol. 192^a :—

بی تفكر نيستم در هيچ گاه يافت دانم دل دران پايان راه

Rubâ'îs, not alphabetically arranged, beginning on fol. 199^a :—

الله اكبر زهی خدای متعال خورشيد جمالش ايمن از بيم زوال
حرفش ز خط عقل برون عز و جل كنهش ز حد فكر فزون جل جلال

Another Elegy, beginning on fol. 248^a :—

* محققان كه كمالات كل حساب كنند الخ

The copy ends with some Elegies and Tarkîb-bands.

Written in beautiful Nasta'lîq within gold and coloured-ruled borders, with richly illuminated 'Unwâns on foll. 6-7. The headings are written in red throughout the copy. There are several seals and 'Arḍ-dîdahs on the fly-leaf, and one of these is dated Jumâdâ I, A.H. 1069.

Not dated, apparently 17th century.

No. 368.

foll. 129 ; lines 15 ; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another dîwân of Faiḍî containing only a number of selected Ġazals, arranged in alphabetical order.

Beginning :—

* مستانه سخن ميرسد از دل بلب ما الخ

Written in ordinary Indian Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1230.

No. 369.

foll. 165; lines 13; size $9 \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

نل و دمن

NAL WA DAMAN.

Faydî's famous Maṣnawî, known as Nal-Daman, in imitation of Niẓâmî's Laylî wa Majnûn. It is a free Persian adaptation of the episode of Nala and Damayantî in the Mahâbhârata.

Beginning:—

ای در تگ و پوی تو ز آغاز عنقـــای نظـر بلند پرواز

This is the third poem of the poet's Khamsah, which he planned in A.H. 993 = A.D. 1585, but did not live to finish. The poet completed it in four months, and dedicated it to Akbar in A.H. 1003 = A.D. 1594. Lithographed in Calcutta, 1831; Lucknow, A.H. 1263; a part of the Maṣnawî is printed in Spiegels' Chrestomathia Persica, Leipzig, 1846, pp. 131-150.

Written in neat Nasta'lîq within red-ruled borders, with the headings in red.

Dated Sha'bân, A.H. 1072.

Scribe:—محمد رضا.

The MS. is damaged towards the end.

No. 370.

foll. 105; lines 14; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

رباعیات سحابي

RUBÂ'IYÂT-I-SAḤÂBÎ.

A large collection of Rubâ'îs of Maulânâ Kamâl-ud-Dîn Saḥâbî of Astarâbâd, also called Saḥâbî Najafî on account of his spending the last forty years of his life in devotion on the holy shrine of 'Alî at Najaf, where he died according to unimpeachable authorities in A.H. 1010 = A.D. 1601.

The present collection of Rubâ'îs, arranged in alphabetical order, breaks off in the middle of the ردیف دال.

Beginning:—

المنـــة لله كه بـانعـــام خـدا از خلـق رميـدم و شـدم رام خـدا

هركس سخنى ازين و آن ميگويد من ميگويم نام خدا نام خـدا

Written in neat Nasta'lîq.
Dated Ramaḍân, A.H. 1078.
Scribe :—معز الدين قزويني.

No. 371.

foll. 59; lines 15; size $10\frac{1}{4} \times 6$; $7 \times 4\frac{1}{4}$.

ديوان ولي

DÎWÂN-I-WALÎ.

The lyrical poems of Walî of Dasht-i-Bayaḍ, who flourished under Shâh Ṭahmasp Ṣafawî of Persia (A.H. 930-984 = A.D. 1523-1576), and died, according to Safînah (Ethé, Ind. Office Lib. Cat. No. 1481), in A.H. 1012 = A.D. 1603.

Beginning with Ġazals in alphabetical order, fol. 1^b :—

شب نويد قرب در زد بندهٔ درگاه را خوش اثرها بود در پی نالهٔ جانكاه را

The MS. ends with a series of Rubâ'îs, beginning on fol. 56^a.
Written in ordinary Nasta'lîq within coloured borders.
Not dated, apparently 19th century.

No. 372.

foll. 371; lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

اعجاز نامه

I'JÂZ NÂMAH.

An extremely rare copy of a poetical account of the exploits and heroic deeds of 'Alî, by Maulânâ Shams-ud-Dîn Muḥammad, poetically surnamed Ġinâ'î, a native of Lâr. From the account given by the poet himself on foll. 12^a-19^a we learn that his father, bearing the name Muḥammad, flourished under Shâh Ṭahmâsp (II) of Persia (A.H. 930-984 = A.D. 1525-1576), who also showed favour to our poet. After the death of Shâh Ismâ'îl (II) (A.H. 984-985 = A.D. 1576-1578), when Sulṭân Muḥammad (Khudâbandah) came to the throne, the poet left for India, and attached himself to the services of emperor Akbar as a chronicler, in which capacity he passed four years. He was then made a *dîwân* of Gujarât, where he stayed for five years. Then, having incurred the dis-

pleasure of the emperor, he was sent to prison (according to Sprenger, Oude Catalogue, p. 40, the poet was sent to prison at Gawâliyâr where he was in A.H. 994 = A.D. 1585).

He subsequently got the diwânî of Bihâr, and on Jahângîr's accession received the *dîwânî* of Bengal, and lastly became a Wazîr at Delhî (cf. fol. 18*a*, l. 3). The date of the poet's death is not given anywhere, but he was still alive in A.H. 1014 = A.D. 1605, when Jahângîr ascended the throne.

The title of the poem اعجاز نامه occurs on fol. 32*b*. On fol. 371*a*, where the poet gives some admonitions to his son Ja'far, he tells that he was sixty-five years old at the time of the composition of this work.

Beginning :—

بنـــام جهـاندار ملـک وجود که هستش جهان رشحهٔ بحر جود

Written in fair Nasta'lîq with the headings in red. The MS. is in a damaged condition. Foll. 9-11, 14-16, 41-48 and 104-114 seem to be fire-stained.

Not dated, apparently 17th century.

No. 373.

foll. 61 ; lines 14 ; size $8\frac{3}{4} \times 5$; $6 \times 3\frac{1}{2}$.

دیوان نسیمی

DÎWÂN-I-NASÎMÎ.

The lyrical poems of Nasîmî, who is called by the author of the Sham'-i-Anjuman, p. 467, Nasîmî Ḥusaynî Shîrâzî نسيمي حسيني شيرازي. The verse quoted by the author of the said Tadkirah is found here on fol. 46*b*. The date of the poet's death is not known, but it is evident that he lived before A.H. 1016 = A.D. 1607, the year in which the transcription of this copy was completed.

Beginning :—

ساقیا آمد بجوش از شوق لعلت جان ما

بیار از چشمه حیوان ما .....

The dîwân consists of Ġazals in alphabetical order, and ends with a long Tarji'band, which begins thus on fol. 55*b* :—

ما مظهر ذات کبـریائیم ما جام جم خدا نمـائیم

Written in good Nasta'lîq within gold-ruled borders with an illuminated head-piece and 'Unwân.

Dated Ramaḍân, A.H. 1016.

Scribe:—مسعود كاتب.

No. 374.

foll. 122; lines 17; size $7 \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

ديوان نظيرى

DÎWÂN-I-NAẒÎRÎ.

The lyrical poems of the famous Maulânâ Muḥammad Ḥusayn, poetically called Naẓîrî of Nîshâpur مولانا محمد حسين المتخلص به نظيري, who died A.H. 1021 = A.D. 1612.

Beginning:—

او بخرامش چو سيل ما همه ويران او هرچه ز ما شد خراب رفت بجولان او

Qaṣîdahs, fol. 1^b; Ġazals, arranged in alphabetical order, fol. 9^b; Tarkîb-bands, Tarji'ât and Qiṭ'ahs, fol. 65^a; Rubâ'îs, fol. 87^a; another series of Qaṣîdahs, fol. 92^a.

Written in ordinary Nasta'lîq.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged.

No. 375.

foll. 102; lines 17; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 3$.

ديوان سنجر

DÎWÂN-I-SANJAR.

The lyrical poems of Mîr Muḥammad Hâshim, poetically called Sanjar, مير محمد هاشم المتخلص به سنجر of Kâshân, who came to India, according to Âzâd's Khizânah-i-'Âmirah, p. 259, during the reign of Akbar in A.H. 1000 = A.D. 1591. The poet subsequently entered the services of Ibrâhîm 'Âdil Shâh of Bîjâpûr, where he died in A.H. 1021 = A.D. 1612.

Beginning:—

بكام دل به نشستيم در حريم وصال زهى سپاس خداوند بر سلامت حال

This copy consists of Ġazals, Qaṣîdahs, Qiṭ'ahs, short Maṣnawîs, Rubâ'îs, and single verses intermixed with each other.

The folios are misplaced in many places and the catch-words are wanting throughout.

Written in good Nasta'lîq within gold and coloured-ruled borders.

Dated A.H. 1041 (cf. 36^b), i.e. twenty years after the poet's death

The fly-leaf at the beginning contains numerous seals and 'Arḍ-dîdahs, the dates of which range from A.H. 1105-1171. A seal of one Muḥammad Ṣâliḥ, dated A.H. 1178, is found on foll. 1^b: 36^b and 45^a.

No. 376.

foll. 183; lines 13; size 9×6; $6\frac{1}{4}\times 3\frac{1}{4}$.

ساقي نامهٔ ظهوري

SÂQÎ NÂMAH-I-ẒUHÛRÎ.

The well-known Maṣnawî of Maulânâ Nûr-ud-Dîn Muḥammad, poetically called Ẓuhûrî, of Turshîz, in Khurâsân مولانا نور الدين محمد المتخلص به ظهوري, who came to India A.H. 988 = A.D. 1580, and died A.H. 1025 = A.D. 1616.

The poet dedicated the poem to Burhân Niẓâm Shâh II of Aḥmadnagar (A.H. 999-1003 = A.D. 1590-1594).

Some folios are missing at the beginning of the copy, and the Maṣnawî opens abruptly thus:—

بنـــازم بآن قصر گردون جنـــاب كه بر درگهش خضر پاشنده آب

Written in good Nasta'lîq within coloured-ruled borders with the headings in red. Spaces for headings have been left blank in several places. Marginal and interlinear glosses are found in many places.

Dated Dulqa'd A.H. 1241.

No. 377.

foll. 167; lines 14; size $6\frac{1}{2}\times 3\frac{1}{2}$; $4\frac{1}{2}\times 1\frac{3}{4}$.

محمود و ايان

MAḤMÛD WA AYÂZ.

The story of Maḥmûd and his slave Ayâz.

This is one of the seven Maṣnawîs of Maulânâ Zulâlî of Khwânsâr مولانا زلالي خوانساري who flourished under Shâh 'Abbâs and was a panegyrist to Muḥammad Bâqir Dâmâd. He commenced

this Maṣnawî A.H. 1001 = A.D. 1592, finished it A.H. 1024 = A.D. 1616, and died A.H. 1024 or 1025 = A.D. 1615 or 1616.

Beginning with a short preface :—

* تقدیر قدرت و تصویر صنعت صانعی و قادری را

The poem itself begins thus on fol. 4^b :—

بنام آنکه محمودش ایاز است غمش بتخانهٔ ناز و نیاز است

It was edited in Lucknow, A.H. 1290.

Written in minute Nasta'lîq within gold and coloured-ruled borders with beautifully illuminated head-pieces on foll. 1^b and 4^b.

The headings are written in red throughout the copy.

Not dated, apparently 18th century.

No. 378.

foll. 79; lines 11; size 6 × 4; 3 × 1¾.

دیوان تراب

DÎWÂN-I-TURÂB.

The lyrical poems of Mirzâ Abû Turâb Beg of Kâshân مرزا ابو تراب بیگ کاشی, who flourished in the reign of Shâh 'Abbâs Ṣafawî (A.H. 985-1038 = A.D. 1577-1628).

The dîwân begins with a preface by the poet's friend Ibn-i-Mirzâ 'Alî 'Abd-ul-Karîm Kâshânî, who collected the poet's dîwân. The date of the poet's death given in this preface, fol. 5^a, is Friday, 14th Rajab, A.H. 1025 = A.D. 1616.

Beginning of the preface :—

* حمد که عندلیبان گلشن نظم در گلزار الفاظ الخ

A copy of the work, closely agreeing with the present one, is noticed in Ethé, Ind. Office Lib. Cat. No. 1523.

Beginning of the Qaṣîdah, on fol. 9^b :—

* دگر ز لاله نورسته کوه فصل بهار

Qaṣîdahs, fol. 9^b; Tarjî'bands, fol. 15^b; Tarkîb-bands, fol. 22^a; a Maṣnawî, fol. 29^a; Muqaṭṭa'ât, fol. 31^b; Mu'ammiyât, fol. 35^a; Târîkhs, fol. 36^b; Ġazals in alphabetical order, fol. 38^b; Fards, fol. 67^a; Rubâ'îs, fol. 77^b.

Written in minute Nasta'lîq with the headings in red. Some folios are wanting at the end.

Not dated, apparently 18th century.
The MS. is worm-eaten.

No. 379.

foll. 148; lines 14; size $9\frac{1}{4} \times 5$; 6×3.

دیوان شاپور

DÎWÂN-I-SHÂPÛR.

The lyrical poems of Âqâ Shâpûr آقا شاپور or, according to Taqî Kâshî (Sprenger, 42), Khwâjah Sharaf-ud-Dîn Shâpûr, a relative of the celebrated I'timâd-ud-Daulah, the father of Jahângîr's wife, Nûr Jahân. He was still alive in A.H. 1026 = A.D. 1616.

Beginning with Qaṣîdahs in alphabetical order, on fol. 1^b:—

چه مژده دارد ازان شاخ گلّ نسیم بهار که رقص میکند از شوق بر سرم دستار

Tarjî'ât, on fol. 27^a; Ġazals, on fol. 35^b; Rubâ'îs, on fol. 141^a. The Ġazals break off in the middle of the ردیف ها.

Some folios have been misplaced; the right order should be:—36, 31, 30, 37.

Written in fair Nasta'lîq within gold and coloured-ruled borders with illuminations on foll. 1^b-2^a, 27^b-28^a and 35^b-36^a. Corrections and emendations are occasional.

Not dated, apparently 18th century.

No. 380.

foll. 19; lines 9; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

نان و حلوا

NÂN WA ḤALWÂ

OR

"BREAD AND SWEETS."

A poem on ascetic life by Bahâ-ud-Dîn 'Âmulî, with his full name Shaykh Bahâ-ud-Dîn Muḥammad bin Sayyid Ḥusayn bin 'Abd-uṣ-Ṣamad ul-Ḥarisî, of Jabal-i-'Âmul, near Damascus شیخ بهاء الدین محمد بن سید حسین بن عبد الصمد الحارثي العاملي. He adopted the poetical title of Bahâ'î, and was born, according to Brocklemann, Vol. II, p. 414, on the 19th Dulḥijjah, A.H. 953 = 11th February, A.D. 1547. He was a great Shî'ah divine, and wrote numerous works on Shî'ite law, tradition, mathematics and

astronomy. See Bankipur Lib. Cat. Vol. III, pp. 43-48. He died in Shawwâl, A.H. 1030 = A.D. 1621.

Beginning with a short preface in Arabic :—

اما بعد حمد الله تعالى على افضاله و الصلوة و السلام على اشرف الخلائق *

The poem itself begins thus on fol. 2^a :—

ايها الساهي عن العهد القديم ايها اللاهي عن النهج القويم

The Maṣnawî is also called سوانح الحجاز, on account of its having been composed in the course of the author's pilgrimage. See Majma'-ul-Fuṣaḥâ, ii, p. 9.

It has been lithographed in Constantinople, A.H. 1268 and 1282.

Written in a clear bold Nasta'lîq within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red.

Not dated, apparently 17th century.

No. 381.

foll. 136 ; lines 12 ; size $7 \times 3\frac{1}{2}$; 5×2.

ديوان نقي

DÎWAN-I-NAQÎ.

The dîwân of Shaykh 'Alî Naqî of Kamran (in 'Irâq) شيخ علي نقي كمرهٔ, a well-known panegyrist of Shâh 'Abbâs I (A.H. 995-1038 = A.D. 1586-1628). He died in A.H. 1030 or 1031 = A.D. 1620 or 1621. Copies of his dîwân are rare. One is noticed in the Bankipur Library Catalogue, Vol. III, p. 9.

Beginning :—

اى نام همايونت طغراچهٔ فرمانها خورشيد صفت طالع از مطلع ديوانها

Contents :—

Ġazals in alphabetical order, fol. 1^b ; Rubâ'îs, fol. 91^a ; Mu'ammiyât, fol. 92^b ; Târîkhs, fol. 110^a ; Pahlawîyât, fol. 112^a.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1055.

A note at the end, dated A.H. 1113, is followed by a seal of 'Abd ul-Majîd Khân of Muḥammad Shâh's court.

Another note on the fly-leaf at the beginning says that the donor of this library purchased the MS. for fifteen rupees.

No. 382.

foll. 98; lines 12; size $6\frac{1}{2} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2$.

THE SAME.

A small collection of the lyrical poems of the same 'Alî Naqî, beginning with Qaṣîdahs:—

چو خفتگان لحد را صباح روز نشور ز خواب مرگ جهانند نهیب نفخهٔ صور

Ġazals in alphabetical order, beginning as above, fol. 23^a; Rubâ'îs, and Pahlawîyât intermixed, fol. 80^b; Tarkîb-bands, fol. 92^a.

Written in good Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

There are several seals, almost all faded, on the fly-leaf, and one of these, bearing the inscription محمد کاظی, is dated A.H. 1120.

No. 383.

foll. 92; lines 12; size $7\frac{1}{4} \times 4$; $4\frac{3}{4} \times 2\frac{1}{4}$.

THE SAME.

A collection of 'Alî Naqî's Qaṣîdahs, without any order, beginning like the preceding copy. The Qaṣîdahs are followed by Tarkîb-bands, on fol. 53^b; elegies, fol. 62^b; Târîkhs, fol. 70^a.

Written in good Nasta'lîq within gold and coloured-ruled borders with whole-page 'Unwâns on foll. 1^b, 2^a and 2^b.

Not dated, apparently 17th century.

A seal bearing the inscription—

* حیدر خان خانه زاد احمد شاه بهادر بادشاه غازی

is found at the beginning and end of the copy.

No. 384.

foll. 511; lines 25; size $12\frac{3}{4} \times 6\frac{1}{2}$; $10 \times 3\frac{3}{4}$.

دیوان طالب آملی

DÎWÂN-I-ṬÂLIB-I-ÂMULÎ.

A large collection of the poems of Maulânâ Muḥammad Ṭâlib of Âmul in Mâzandarân مولانا محمد طالب آملی, the poet-laureate of Jahângîr's court. He died at Fatḥpûr, A.H. 1035 = A.D. 1625.

Beginning with Qiṭ'ahs :—

زهی سرفرازی که در رتبه زیبد کمین چاکران ترا تاجداری

Tarkîb-bands and elegies, fol. 20^b; Maṣnawîs, fol. 36^b. The first Maṣnawî, foll. 36-107, is a poetical account of Jahângîr's reign, written at the emperor's order in imitation of Firdausî's Shâh Nâmah, Niẓâmî's Sikandar Nâmah and Hâtifî's Tîmûr Nâmah, cf. fol. 49^b, ll. 16-18. The title Jahângîr Nâmah جهانگیر نامه occurs on fol. 49^b, l. 22. This Maṣnawî seems to be rare, inasmuch as it is not found in the poet's works mentioned in other catalogues. The author of the Ṣuḥuf-i-Ibrâhîm (Bankipur Lib. Copy, fol. 565^b) says that Ṭâlib composed a Jahângîr Nâmah of five thousand verses. The present copy consists of about four thousand verses. It begins thus on fol. 36^b :—

بنام فروزندهٔ مهر و ماه فرازندهٔ رایت صبحگاه

The headings are wanting throughout. The Jahāngîr Nâmah is followed by short Maṣnawîs. Ġazals in alphabetical order, fol. 128^b; Rubâ'îs alphabetically arranged, fol. 464^b.

Written in fair Nasta'lîq.

Not dated, apparently 18th century.

The MS. is in a damaged condition.

No. 385.

foll. 189; lines (centr. col.) 12; (margl. col.) 24; size $10\frac{1}{2} \times 6$; $9\frac{1}{2} \times 5$.

THE SAME.

Another copy of Ṭâlib Âmûlî's dîwân, consisting of Qaṣîdahs, Ġazals, Maṣnawîs and Rubâ'îs.

Beginning :—

سحر که بر مژه افروشتم چراغ نگاه بدست شعله شکستم کلاه گوشهٔ آه

Written in fair Nasta'lîq within gold-ruled borders with illuminated 'Unwân and ornamentations at the beginning.

Not dated, apparently 18th century.

The fly-leaf bears a note dated A.H. 1172, and another dated A.H. 1192. A note on the same page, dated 3rd October, 1891, suggests that the MS. formerly belonged to one Muḥammad Yûsuf Abul Baqâ, son of Maulavî Sayyid Muḥammad Ismâ'îl Khân of Bankipur, Patna.

No. 386.

foll. 165; lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

THE SAME.

Another copy of Ṭâlib's dîwân consisting chiefly of Qaṣîdahs, followed by a series of Qiṭ'ahs and Tarkîb-bands.

Beginning:—

زدم خوش در جوانی بر بســـاط معصیت پائي

کنون در بزم طاعت نیست چون من مجلس آرائي

Written in fair Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

Two 'Arḍ-dîdahs, one dated A.H. 1147, and another 1150, are found on the fly-leaf.

No. 387.

foll. 77; lines 17; size $10 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

دیوان قاسم دیوانه

DÎWÂN-I-QÂSIM DÎWÂNAH.

The Dîwân of Mullâ Muḥammad Qâsim ملا محمد قاسم, better known as Qāsim Dîwânah, of Mashhad, who came to India, and settled in Delhi where he was still alive in A.H. 1036 = A.D. 1626.

The Dîwân consists chiefly of Ġazals arranged in alphabetical order, with a few Rubâ'îs at the end.

Beginning:—

بسکه افتاد از غمت شوریدگي در کار ما *

Written in broken Nasta'lîq.

Not dated, apparently 18th century.

No. 388.

foll. 289; lines 15; size $8 \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

کلیات شفائي

KULLIYÂT-I-SHIFÂ'Î.

The poetical works of Ḥakîm Sharaf-ud-Dîn Ḥasan Shifâ'î حکیم شرف الدین حسن شفائي, a past-master in all branches of poetry. He was a renowned physician in the court of Shâh 'Abbâs

the Great, and died on the 15th of Ramaḍân, A.H. 1037 = A D. 1628.

Beginning :—

صبا بگو بمحمد رضا که دیگر بار الخ *

The work consists of Satires, fol. 1^b; Maṣnawîs, fol. 73^a; Rubâ'îs and Qit'ahs, fol. 87^a; Tarkîb-bands, fol. 128^a; Qaṣîdahs, fol. 156^b. The Maṣnawî مهر و محبت, composed A.H. 1021 = A.D. 1612, begins on fol. 242^a.

Written in beautiful Nasta'lîq within gold and coloured-ruled borders on papers of different colours, with an illuminated headpiece.

Folios have been misplaced in many places. The proper order, as far as can be ascertained, should be 26^a-33^b, 126^a; 88^a-92^b, 87^b; 48^a-72^b, 234^a-241^a; 186^a-233^b, 256^a-257^b; 253^a-255^b, 258^a-287^b.

Dated Wednesday, the 11th of Jumâdâ II, A.H. 1026. That is to say, the copy was written eleven years before the poet's death.

Scribe :—علي رضا الكاتب الاصفهاني.

No. 389.

foll. 378; lines 11; size $7 \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

ديوان جلال اسير

DÎWÂN-I-JALÂL ASÎR.

The Dîwân of Mirzâ Jalâl Asîr Iṣfahânî, with the takhalluṣ Asîr المتخلص به اسير مرزا جلال اسير اصفهاني an intimate friend of Shâh 'Abbâs I who gave him one of his daughters in marriage. He died young on account of his excess in drinking, A.H. 1049 = A.D 1639. The low tone of, and the vulgar jokes in, Asîr's poems are bitterly condemned by some of his biographers.

The contents of this copy are divided into two parts :—

1. Foll. 1-290. Ġazals in alphabetical order, beginning :—

ای گلشن از بهار خیال تو سینها *

2. Foll. 290-378. Qaṣîdahs, Qiṭ'ahs, Chronograms, Maṣnawîs and Tarkîb-bands without any order, beginning :—

ای دانهٔ تسبیح خیالت دل دانا *

Written in bold Indian Nasta'lîq on papers of different colours within red-ruled borders, with an illuminated frontispiece at the beginning of each Section. The colophon of the first part is dated

Tuesday, the 17th Ramaḍân, A.H. 1189, the 17th regnal year of Shâh ʻÂlam, and that of the second, Wednesday, the 17th of Shaʻbân, A.H. 1189.

Scribe :—نوبت رای.

No. 390.

foll. 330; lines 13; size 10×5; 6×3.

THE SAME.

Another copy of Asîr's Dîwân, consisting of Ġazals in alphabetical order and Rubâʻîs without any order.

Beginning as above.

Written in ordinary Nastaʻlîq within red-ruled borders. The copy is full of interlineal and marginal glosses.

Dated Thursday, the 28th of Ramaḍân, the 50th regnal year (most probably of Aurangzîb).

A seal of سید علي رضا dated A.H. 1124 and another of سید حسین are found respectively on foll. 70ᵃ and 70ᵇ.

No. 391.

foll. 596; lines 17; size; $9\frac{1}{2}\times5\frac{1}{2}$; $7\frac{1}{4}\times3\frac{1}{2}$.

كليات قدسي

KULLIYÂT-I-QUDSÎ.

The poetical works of Ḥâjî Muḥammad Jân Qudsî of Mashhad حاجي محمد جان قدسي المشهدي. He came to India A.H. 1041-A.D. 1631, and was introduced to the court of Shâh Jahân by ʻAbd Ullah Khân Fîrûz Jang (d A.H. 1054 = A.D. 1644) in A.H. 1042 = A.D. 1632. He held a prominent position among the poets of Shâh Jahân's court, and was liberally rewarded on several occasions by the emperor. He died at Lahore or Kashmîr, according to best authorities, in A.H. 1056 = A.D. 1646.

The present kulliyât, like many others, begins with the prose preface by Jalâl-ud-Dîn Muḥammad Ṭabâṭabâ'î of Iṣfahân (who came to India in A.H. 1044 = A.D. 1634), which was finished in Agra, the 11th of Rabîʻ I, A.H. 1048 = July 23, A.D. 1638.

Beginning :—

سخن آفرینی که بحکم اقتضای حکمت مدار پرکار الخ *

Qaṣîdahs arranged in alphabetical order, fol. 7ᵇ; Tarjîʻ and Tarkîb-bands, fol. 121ᵇ; Ġazals, alphabetically arranged, fol.

165^b; Rubâ'îs, in alphabetical order, fol. 248^a. The Maṣnawi Ẓafar Nâmah, ظفر نامه, relating the exploits of Shâh Jahân, begins thus on fol. 289^b:—

بحمدی خدائی زبانم کشود الخ *

According to some authors Qudsî left this Maṣnawî incomplete, and it was subsequently finished by Ṭâlib-i-Kalîm; but see Rieu, ii., p. 686.

The Maṣnawî in praise of Kashmîr begins on fol. 557^b. Another Maṣnawî without any title, agreeing with Ethé, Ind. Office Nos. 1552,6 and 1553,7, begins on fol. 589^b.

Written in good Indian Nasta'lîq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1^b, 7^b, 121^b, 165^b, 248^b, 289^b, 395^b, 557^b, and 589^b. The fly-leaf at the beginning contains a painted picture of Indian style of Ḥâjî Muḥammad Jân Qudsî, the author of the work.

A seal of Muḥammad Ibrâhîm, dated A.H. 1276, is found on foll. 1^b and 596^a.

Not dated, apparently 17th century.

No. 392.

foll. 197; lines 12; size $10\frac{1}{2} \times 6\frac{1}{4}$; 6×3.

THE SAME.

A very beautiful copy of a smaller collection of Qudsî's poetical works, preceded by a short prose preface, written in A.H. 1041 = A.D. 1631 and dedicated to Abû Naṣr Khân bin Minûchihr Khân, the governor of Mashhad.

Beginning, like Ethé Ind. office Lib. copy No. 1552,7:—

جل من لا الٰه الا هو *

Qaṣîdahs in alphabetical order, beginning on fol. 8^b:—

من آن نیم که کنم سرکشي ز تیغ جفا الخ *

Tarkîb-bands, fol. 91^a; short Maṣnawîs, fol. 124^b; Ġazals alphabetically arranged, fol. 132^b; Rubâ'îs without any order, fol. 193^a.

Written in beautiful Nasta'lîq within gold and coloured-ruled borders on papers with floral designs in gold. Profusely illuminated 'Unwâns on foll. 1^b, 8^b, and 132^b. The first two pages are sumptuously illuminated.

Not dated, apparently 17th century.

Foll. 187^a-197^b are slightly water-stained.

No. 393.

foll. 185; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; 6×3.

THE SAME.

Another copy of Qudsî's dîwân, beginning with the same preface and consisting of Tarkîb-bands, Maṣnawîs, Ġazals and Rubâ'îs arranged in the same order as in the preceding copy.

Written in good Nasta'lîq.

Not dated, apparently 18th century.

No. 394.

foll. 25; lines 12; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

افتتاح سلطاني

IFTITÂḤ-I-SULṬÂNÎ.

A poetical account of prince Aurangzîb's war with the Uzbeks, and Nadr Muḥammad Khân, the ruler of Balkh, by a poet who calls himself, on foll. 6^b and 24^a, 'Alawî. He flourished under Shâh Jahân, who is spoken of in the present tense.

Beginning:—

بنام خدای زمین و زمان که پیدا ازو شد همیں و همان

The title of the poem occurs on fol. 25^a.

The date of composition, A.H. 1057 = A.D. 1647, is given in the concluding line, which forms a chronogram.

Written in good Nasta'lîq within gold-ruled borders with a double-page illuminated 'Unwân. It was copied at the desire of one Nûr Mahdî Khân by Muḥammad Arshad in A.H. 1150.

No. 395.

foll. 36; lines 14; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

منوهر و مدهو مالت

MANOHAR WA MADHÛ MÂLAT.

A Maṣnawî on the love-story of prince Manohar and princess Mdhû Mâlat, translated from a Hindû poem.

Beginning as in Rieu, ii, p. 700[a]:—

بتوفیق خداوند خرد بخش ز (read که) صورتهای گوناگون کند نقش

In the colophon the work is ascribed to one Shaykh Nûr Muḥammad تصنیف شیخ نور محمد. The date of composition given in the concluding lines is A.H. 1059 = A.D. 1649, and it is said here that the poem consists of one thousand verses.

Written in a careless ugly Nasta'liq by a most illiterate scribe, who gives his name in the colophon as Shaykh Luṭf-Ullah. Full of clerical mistakes.

Dated 11th Chait, the third regnal year? Apparently 19th century.

No. 396.

foll. 180; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

دیوان فیّاض

DÎWÂN-I-FAYYÂḌ.

The dîwân of Maulânâ 'Abd-ur-Razzâq bin 'Alî bin Ḥusayn, poetically called Fayyâḍ مولانا عبد الرزاق بن علي بن حسين المتخلص به فياض اللاهجي. He was born in Lâhijân, but as he lived for a long time in Qum, under Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), he is also known as *Qummî*. He died, according to Rieu, Supplt., No. 324, where a copy of his dîwân is noticed, about A.H. 1060 = A.D. 1650. Another copy is described in Bank. Lib. Cat., Vol. III, pp. 94-97.

Beginning:—

* ای بر فراز مسند الا گرفته جا الخ

This copy consists of Ġazals in alphabetical order, fol. 1[b]; Rubâ'îs, without any order, fol. 155[a]. It ends with a Sâqî Nâmah, which begins thus on fol. 169[b]:—

بیا ساقي اسباب مئ ساز کن سر خم بنام خدا باز کن

Written in Nîm Shikastah by Sayyid 'Alî of Thânîsar سید علي تهانیسري for one Shaykh Muḥammad Aḥsan.

Dated Shâh Jahânâbâd, 13th Ḏulqa'ad, the thirteenth regnal year of Muḥammad Shâh, i.e. A.H. 1143.

No. 397.

foll. 101 ; lines 15 ; size $8 \times 5\frac{1}{4}$; $6\frac{1}{4} \times \frac{1}{2}$.

دیوان کلیم

DÎWÂN-I-KALÎM.

The Dîwân of Mirzâ Abû Ṭâlib, with the poetical title Kalîm مرزا ابو طالب کلیم همداني. He was born in Hamadan, but, as he lived for some time in Kâshân, he is sometimes called Kâshî. He came to India during the reign of Jahângîr, and, shortly after Shâh Jahân's accession, attached himself to the Imperial Court, receiving from the emperor ample rewards for composing poems on occasional events. He died, according to the best authorities, A.H. 1062 = A.D. 1651.

This copy of the Dîwân consists chiefly of Ġazals, arranged in alphabetical order.

Beginning :—

بدل کردم بمستي عاقبت زهد ریائي را

The copy is incomplete, and the Ġazals break off abruptly in the middle of the letter د (dâl). The Ġazals are followed by a fragment of a treatise on Muḥammadan law, dealing with matrimonial questions (foll. 95^a-101^b).

Written in Nîm Shikastah with notes and additional verses on the margîns.

Not dated, apparently 19th century.

No. 398.

foll. 29 ; lines 15 ; size $10\frac{1}{4} \times 6$; $7 \times 4\frac{1}{4}$.

دیوان نسبتی

DÎWÂN-I-NISBATÎ.

Selections from the Dîwân of Maulânâ Nisbatî of Thânîsar, مولانا نسبتي تهانیسري, near Lahore, who was still alive in A.H. 1062 = A.D. 1651. See Bankipur Lib. Cat., Vol. iii, pp. 104-105.

Beginning with Ġazals in alphabetical order :—

بکوی یار بنا کرده اند خانهٔ ما بشاخ زلف نهادند آشیانهٔ ما

The copy ends with a few Rubâ'îs on fol. 27^a.

Written in ordinary Nasta'lîq within red-ruled borders.

Not dated, apparently 19th century.

No. 399.

foll. 96; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

ديوان صيدي

DÎWÂN-I-ṢAYDÎ.

A somewhat rare copy of the lyrical poems of Mullâ Sayyid 'Alî, with the poetical *nom de plume* Ṣaydî, of Ṭeherân, ملا سيد علي المتخلص به صيدي طهراني who came to India during the reign of Shâh Jahân, in A.H. 1064 = A.D. 1653. He enjoyed the warm favour of the emperor's accomplished daughter Jahân Ârâ Begam, and died in Delhi A.H. 1069 = A.D. 1658.

This copy consists chiefly of Ġazals arranged in alphabetical order.

Beginning:—

* شد بسكه از خرام تو تغئير حالها

The Ġazals are followed by a few Qiṭ'ahs on fol. 95^a and Rubâ'îs, fol. 95^b.

Written in good Nasta'lîq within gold and coloured-ruled borders.

Not dated, apparently 17th century.

A note at the end runs thus:—

موافق نسخه منقول عنه نوشته شد

The last two folios are pasted over with patches of thick paper.

No. 400.

foll. 87; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

ديوان بيخود

DÎWÂN-I-BÎKHWUD.

The Dîwân of Mullâ Jâmî, poetically surnamed Bîkhwud, مُلّا جامي بيخود. He was a native of Lahore, and flourished in the reign of Shâh Jahân. He also wrote a Maṣnawî, entitled حسن و دل "Beauty and Heart" (Comp. Rieu, II, p. 741^b), and died, according to Sarkhwush (Sprenger, p. 110), in A.H. 1086 = A.D. 1675; but the chronogram جامي از جام حمد بيخود شد, quoted by Sprenger, *loc. cit.*, gives A.H. 1084 = A.D. 1673.

This copy of the poet's Dîwân consists chiefly of Ġazals in alphabetical order, and some Rubâ'îs without any order.

Beginning with Ġazals :—

ز نیرنگ هجوم جلوه ات ای رشک محشرها الخ *

Written in minute Nasta'lîq within gold and coloured-ruled borders

Dated, on fol. 99^b, 27th Jumâdâ I, A.H. 1114.

No. 401.

foll. 52 ; lines 16 ; size $9 \times 4\frac{1}{2}$; 7×3.

دیوان عشق

DÎWÂN-I-'IŠHQ.

An extremely rare copy of the lyrical poems of 'Ishq, عشق.

Several poets bearing the Takhallus 'Ishq are noticed by the biographers of Persian poets. The present author seems to be identical with Mirzâ Abd-ullah 'Ishq, مرزا عبد الله عشق بن مرزا محمد شفیع, son of Mirzâ Muḥammad Shafî', mentioned in the Riyâḍ-ush-Shua'râ (Bankipur Lib. Copy, fol. 277^a), where, among the verses quoted by the author of the said Tadkirah, one, viz. the first on fol. 7^a, is found here. In Riyâḍ we are told that the poet died in the reign of Shâh Sulaymân Ṣafawî, who reigned A.H. 1077-1105 = A.D. 1667-1694, and that one of his ancestors, Mirzâ Dâ'ûd, was closely connected with the Ṣafawî kings of Persia On fol. 45^b the poet refers to the Anwâr-i-Suhaylî of Ḥusayn Wâ'iẓ-ul-Kâshifî (d. A.H. 910 = A.D. 1504) thus :—

گر نویسند بآب و زر و گوهر صد بار نشود نسخهٔ انوار سهیلی مصحف

Beginning :—

بحمد الله که امشب سوختم پروانهٔ خود را

چراغان کردم از شمع رخی کاشانهٔ خود را

Contents :—

Ġazals in alphabetical order, fol. 1^b. A long Qaṣîdah of sixty verses on fol. 43^a, beginning :—

شد ز میخانهٔ هوا بهار ساغر زر نشان گل سرشار

Tarkîb-bands, on fol. 45^a, beginning :—

ای از آئینهٔ خود داده بخوبان روها الخ *

Rubâ'îs, on fol. 51^a, beginning :—

بیهوش شدم ز ترک ساغر نوشي الخ *

Written in beautiful Nasta'lîq within gold-ruled borders with an illuminated head-piece. On fol. 52^a the following note, written in red in the same hand as the MS. itself, says that the copy belonged to one Shaykh Muḥammad Amjad :—

مالک بالاستحقاق شیخ محمد امجد *

The date of transcription given between the last two lines, at first sight reads "A H. 1050," but closer inspection shows that it is "11050" which evidently stands for "1150."

No. 402.

foll. 589 ; lines 31 (in 4 coll.) ; size $14 \times 8\frac{3}{4}$; $11\frac{1}{4} \times 6\frac{1}{4}$.

دیوان صایب

DÎWÂN-I-ṢÂ'IB.

A very valuable autograph copy of a large collection of the Ġazals of the famous poet Sâ'ib, with his original name Mirzâ Muḥammad 'Alî صائب مرزا محمد علي. His ancestors belonged to Tabrîz, but during the time of Shâh 'Abbâs II the family removed to Iṣfahân, where he was born in about A.H. 1012 = A.D. 1603. He came to India during the latter period of Jahângîr's reign, and found a most benevolent patron in Ẓafar Khân, the governor of Kâbul, who brought him to the court of Shâh Jahân. Towards the end of his life he returned to Persia, and received the title of Malik-ush-Shu'arâ from 'Abbâs II. He died in Iṣfahân A.H. 1088 = A.D. 1677. He is admitted on all hands to be the greatest among the modern Persian poets, and is the creator of a new style of poetry. He was also well versed in Turkish, and most copies of his dîwân contain poems in Turkî. This copy of the dîwân, consisting chiefly of Ġazals in alphabetical order, begins thus, like most copies :—

اگر نه مد بسم الله بودی تاج عنوانها
نگشتی تا قیامت نو خط شیرازه دیوانها

Written in beautiful minute Shikastah hand within gold-ruled borders with a beautifully illuminated head-piece and a double-page 'Unwân.

This valuable copy has an illuminated parallelogram on the

fly-leaf containing two verses of the poet, the first of which runs thus :—

محو کی از صفحهٔ دلهـــا شود آثار من
من همان ذوقم که مي يابند از گفتار من

These verses, written in the same hand as the MS. itself, are introduced by the words راقمه صائب, i.e. "written by Ṣâ'ib," and are followed by a seal of the poet bearing the inscription محمد علي صائب. On the right-hand side of the aforesaid verses is a note by Muḥammad Bâqir ul-Mûsawî un-Nîshâpûrî, entitled Siyâdat Khân, in which it is said that this MS. was written for Ẓafar Khan of Kâbûl by Mirzâ Ṣâ'ib himself, and was in the possession of Ni'mat Ullah Khân, who, towards the end of A.H. 1138, presented it to the writer of the note.

Two other notes, dated A.H. 1192 and 1206, are found on the same folio.

No. 403.

foll. 602; lines (centrl. col.) 15; (margl. col.) 28; size $11\frac{1}{2} \times 6$; 10×5.

THE SAME.

Another copy of Ṣâ'ib's dîwân, containing Ġazals in alphabetical order, Mufridât or single verses (fol. 580^b), beginning as in Bankipur Lib. copy No. 341; unfinished Ġazals, known as واجب الحفظ, fol. 596^a (margin).

Written in fair Nasta'lîq within coloured-ruled borders.

A versified colophon on the last folio says that the MS. was copied at the request of one Muḥammad 'Ârif Qâḍî by Ḥâtim in A.H. 1114.

A seal of Dilâwar 'Alî of 'Âlamgîr's time bearing the date A.H. 1097 or 1067 is found on the fly-leaf. It is evident that this seal was impressed long after the death of the said Dilâwar 'Alî, by a different person.

No. 404.

foll. 512; lines 17; size $10 \times 5\frac{1}{2}$; $6\frac{3}{4} \times 2\frac{3}{4}$.

THE SAME.

Another copy of Ṣâ'ib's dîwân, containing Ġazals in alphabetical order, Maṭâli' or opening verses, alphabetically arranged, fol. 416^b; Mutafarriqât or detached verses, likewise in alphabetical order, fol. 430^b.

Written in fine Nîm-Shikastah hand.
Not dated, apparently 18th century.

No. 405.

foll. 76; lines 15; size $6\frac{3}{4} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

دیوان کاتب

DÎWÂN-I-KÂTIB.

A slightly defective copy of the lyrical poems of a poet who adopts the poetical *nom de plume* Kâtib, کاتب

Beginning, with a Qaṣîdah in praise of 'Alî:—

تا بزندان جسم جان باشد شیوه‌ام مدح خاندان باشد

The Ġazals in alphabetical order begins on fol. 4^b:—

از دیدهٔ ظاهري کی تو به بیني خدای را
موسی عمران ندید شعشعهٔ لقای را

The poet mentions Naẓîrî (d. A.H. 1022 = A.D. 1613) on fol. 39^a and Ṣâ'ib (d. A.H. 1088 = A.D. 1677) on fol. 65^b. It is therefore evident that he died some time after the last-mentioned date.

This copy consists chiefly of Ġazals, and breaks off in the middle of the letter ż. Fol. 76 should be followed by fol. 57.

Written in ordinary Nasta'lîq.
Not dated, apparently 18th century.

No. 406.

foll. 135; lines 12; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

دیوان شوکت

DÎWÂN-I-SHAUKAT.

A valuable copy of a selection of the lyrical poems of Muḥammad Isḥâq Shaukat of Bukhârâ, محمد اسحاق شوکت بخاري who finally settled in Iṣfahân, where he died in A.H. 1107 = A.D. 1595.

Beginning:—

ز خود بگریهٔ تلخـــم حلاوت دگر است
خندهٔ گل خوش این گلاب را شکر است

A Turkish commentary on the poet's dîwân is noticed in G. Flügel, i., p. 599.

This copy contains a selection of the poet's Ġazals arranged in alphabetical order.

Written in good Nasta'lîq within gold-ruled borders on gold sprinkled paper, with an illuminated 'Unwân. Copied, A.H. 1125, i.e. 18 years after the poet's death, by Muḥammad Ismâ'îl of Tabrîz at Iṣfahân.

No. 407.

foll 99; lines 17; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 2\frac{3}{4}$.

دیوان خلیل

DÎWÂN-I-KẖALÎL.

A collection of poems by a poet who adopts the takẖallus Kẖalîl خلیل. From the chronograms on foll. 47^a-49^a it would appear that he lived under Aurangzîb (A H. 1069-1119 = A.D. 1659-1707) whom he praises in laudatory terms. The last date found is A.H. 1107 = A.D.

The MS. is a defective one, and opens abruptly thus:—

شد بعشق او مرا گر مطلبی حاصل چه شد

خواهش صد مدعای ناروا دارم هنـــوز

The first part of the copy comprises Ġazals in alphabetical order, followed by a series of detached verses on fol. 28^a. Mu'ammâs, fol. 34^a; Rubâ'îs, fol. 41^b; chronograms, fol. 47^a; short Maṣnawîs, fol. 49^b.

Written in fair Nasta'lîq with additional verses on the margins

Not dated, apparently 18th century.

No. 408.

foll. 336; lines 14; size $9 \times 4\frac{3}{4}$; $6 \times 2\frac{3}{4}$.

کلیات خاشع

KULLIYÂT-I-KẖÂṢẖI'.

A rare copy of the poetical works of Kẖâṣẖi' خاشع, whose full name remains in obscurity. It is evident from the following line on fol. 71^b, that the poet came to India from Îrân:—

دل ما خوش که بهند آمده ایم از ایران *

The exact date of the poet's death is also not known, but from the panegyric poems and verses addressed to the Emperors Âlamgîr and Bahâdur Shâh, we can reasonably infer that the poet flourished in their reigns. The latest date found in the work, is a chronogram expressing the date of Bahâdur Shâh's accession to the throne in A.H. 1119 = A.D. 1707.

Beginning :—

* ای جلالت نطق را کلک از بیان انداخته

The work consists of Qaṣîdahs without any alphabetical order, fol. 1^b; Tarjî'band, on fol. 50^a; a Maṣnawî, fol. 53^b; chronograms, fol. 63^a; Ġazals, in alphabetical order, fol. 79^b; Rubâ'îs, without any order, fol. 223^b.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece on fol. 1^b and 79^b. Additional verses are found on the margins throughout the copy.

Unfortunately the folios towards the end are in considerable confusion. The right order seems to be :—1-192, 296, 193-198, 301, 199-290, 307-310, 291-294, 303-306, 311, 297, 295, 302, 299-300, 312-336.

Not dated, apparently beginning of the 18th century.

A seal of Dilâwar 'Alî of 'Âlamgîr's reign, dated A.H. 1162, is found on the fly-leaf.

No. 409.

foll. 347; lines 19 (4 coll.); size $12 \times 9\frac{1}{2}$; $9\frac{1}{4} \times 7$.

حملهٔ حیدری

ḤAMLAH-I-ḤAYDARÎ.

A poetical account of the prophet and the first four Khalîfs, based on the Ma'ârij-un-Nubuwwat of Mullâ Mîskîn, by Mirzâ Muḥammad Rafî' Khân, with the takhallus Bâdil مرزا محمد رفیع خان باذل. He was at first attached as Dîwân to Prince Mu'izz-ud-Dîn, whose mother was his own sister, but later on became the governor of Gawâliyar, and then of Bans Barelly. He died in Delhi, A.H 1123 = A.D. 1711.

Beginning :—

بنام خداوند بسیار بخشش خرد بخش و دین بخش و دینار بخش

For full particulars of the author and his works see Bankipur Lib Cat., Vol. III, p. 374, etc.

This copy does not contain the continuation by Muḥammad Ṣâdiq Âzâd.

Written in ordinary Nasta'liq on coloured papers within coloured-ruled borders with an illuminated head-piece. The headings are written in red throughout.

Dated A.H. 1147.

Scribe:—سید مرتضی.

No. 410.

foll. 117; lines 15; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

دیوان بیدل

DÎWÂN-I-BÎDIL.

A collection of the lyrical poems of Mirzâ 'Abdul Qâdir Bîdil bin Mirzâ 'Abd-ul-Khâliq مرزا عبد القادر بیدل بن مرزا عبد الخالق, who originally belonged to the Turkish Chaġatâ'î tribe of Arlâs, but was born in 'Azîmâbâd (Patna), A.H. 1054 = A.D. 1644. He was of great stature, and, according to some authorities, at first adopted the takhallus of Ramzî. He spent his last days in Delhi, where he died on Thursday, the 4th Ṣafar, A.H. 1133 = A.D. 1720. He was also well versed in Turkish. His complete works are said to amount to between ninety and a hundred thousand lines.

This collection, consisting chiefly of Ġazals in alphabetical order, begins thus :—

* ای آئینهٔ حسن تمنای تو جانها الخ

Written in fair Nasta'lîq.

Not dated, apparently 19th century.

Two seals of one Sayyid 'Abd-ul-Bâṣit, dated A.H. 1221, are found on foll. 1^b and 117^b respectively.

No. 411.

foll. 117; lines 12; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

حلّاج و حدّاد

ḤALLÂJ WA ḤADDÂD.

A mystical Maṣnawî dealing with the story of the cotton-cleaner and the blacksmith, by Muḥammad Ṭâhir, poetically surnamed 'Alawî, of Kâshân محمد طاهر علوی الکاشانی. He came to India, and flourished under Muḥammad Nâṣir-ud-Dîn Shâh (A.H.

1131-1161 = A.D. 1719-1748), to whom he dedicated the present work, which he completed in A.H. 1140 = A.D. 1727 (cf. fol. 115^a).

Beginning, as in Sprenger, p. 328 :—

بنام آنکه داد از رشتهٔ آه چو عقد سبحه دلها را همه راه

Written in good Nasta'lîq within gold-ruled borders with a double-page 'Unwân and two illuminated head-pieces in the beginning.

The colophon, dated A.H. 1144 (wrongly written یک هزار و چهل و چهار instead of هزار و یکصد و چهل و چهار), says that the copy was transcribed by the poet's pupil Muḥammad Arshad.

The colophon is followed by a seal of Ṣalâḥ-ud-Dîn Khân of Muḥammad Shâh's time, dated A.H. 1145.

The MS. is worm-eaten.

No. 412.

foll. 95; lines 15; size 9½ × 6; 6 × 3.

دیوان حیا

DÎWÂN-I-ḤAYÂ.

The Dîwân of Sheo Râm, poetically surnamed Ḥayâ شیو رام حیا, a Kâyath Hindû of Akbarâbâd. He was the son of Bhagwatî Mal, a *Mutaṣaddî* (accountant) of 'Aurangzîb's Wazîr Nawwâb Asad Khân. He was a pupil of Mirzâ Bîdil of Patna, and died, according to 'Alî Ḥasan's Ṣubḥ-i-Gulshan, p. 144, in A.H. 1144 = A.D. 1731.

Beginning as in Ethé, Bodl. Lib. Cat. No. 1171 :—

مي برد دير و حرم از خود دل ديوانه را

طرح صحبت با دو شمع افتاد اين پروانه را

Contents :—Ġazals in alphabetical order, fol. 1^b; Rubâ'îs, fol. 80^b; Mukhammas, fol. 89^b; Mu'ammiyât, fol. 92^a; Chronograms, fol. 92^b; Qiṭ'ahs, fol. 94^a.

Written in good Nasta'lîq within red-ruled borders with an illuminated head-piece. Foll. 2^a-9^b are written in a different hand. Additional verses are found on the margins. Spaces are left blank in many places.

Not dated, apparently 18th century.

No. 413.

foll. 148; lines 11; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6×3.

دیوان ثابت

DÎWÂN-I-ṢÂBIT.

The Dîwân of Mîr Muḥammad Afḍal, with the Takḫallus *Ṣâbit* میر محمد افضل ثابت, of Badakḫshân. He was the nephew of Himmat Ḫân Badakḫshî (son of Islâm Ḫân), and died in Sha'bân, A.H. 1151 = A.D. 1738.

Beginning:—

* ای که وابستهٔ حرف تو بود نظم بیان الخ

This copy of the poet's Dîwân consists of Qaṣîdahs including some elegies, fol. 1^b; Ġazals in alphabetical order, fol. 95^b; Qiṭ'ahs, intermixed with single verses, Rubâ'îs and chronograms, fol. 140^b; Mukḫammasât, fol. 144^b.

The MS. is defective towards the end.

Written in fair Nasta'lîq with occasional headings in red.

The copy is not dated, but a seal of the poet's pupil Shîr Afgan Ḫân, bearing the date A.H. 1151, is found on the fly-leaf at the beginning. It is therefore probable that the transcription was made immediately before or after the poet's death. Several seals on the same fly-leaf are effaced.

No. 414.

foll. 183; lines 13; size $8\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

دیوان توفیق

DÎWÂN-I-TAWFÎQ.

The Dîwân of Tawfîq Kashmîrî توفیق کشمیری, who, according to Sham'-i-Anjuman, p. 99, died 89 years old, towards the end of the 12th century A.H. The latest date found in this copy is A.H. 1188 = A.D. 1774 (fol. 64^a).

Beginning:—

* آفرین باد بر آن صانع بیچون و چرا الخ

The Dîwân consists of Maṣnawîs, fol. 1^b; Qaṣîdahs, fol. 20^b; Tarjî'bands, fol. 41^a; Tarkîb-bands intermixed with a few Qaṣîdahs, fol. 45^b; Qiṭ'ahs and chronograms, fol. 59^a; Ġazals in alphabetical order, with some detached verses, fol. 64^a; a Sâqî

Nâmah, fol. 168^b; Mukhammasât, fol. 169^b; Rubâ'îs, fol. 180^b; Mustazâd, fol. 183^a.

Written in Indian Ta'lîq for Shaykh Ġulâm Muḥammad Qâdirî Chishtî Niẓâmî, better known as Miskîn Shâh, by his disciple (name illegible).

Dated 15th Shawwâl, A.H. 1252.

No. 415.

foll. 123; lines 15; size 12×7; 9×4½.

حاتم طائي

ḤÂTIM ṬÂ'Î.

A poetical version of the most popular fable "Ḥâtim Ṭâ'î," by Shaykh Farḥat Ullah, poetically surnamed Farḥat bin Shaykh Asad Ullah شيخ فرحت الله فرحت بن شيخ اسد الله, who in the following copy of his Urdû Dîwân (fol. 32^b) calls himself a pupil of Shaykh Ġulâm 'Alî Râsikh of Patna.

Farḥat died at Patna A.H. 1191 = A.D. 1777. According to the poet's statement on fol. 2^b, he wrote the poem for a European gentleman called here مسٹر فرئيدل.

The MS. is defective at the beginning as well as towards the end. It opens abruptly with the following line:—

مدح تو افزون ز حد گفتگو جای تو بیرون ز کد جستجو

Written in fair Nasta'lîq with headings in red.

Not dated, apparently 18th century.

No. 416.

foll. 63; lines 14; size 9½×6; 7×4.

ديوان فرحت (اردو)

DÎWÂN-I-FARḤAT (URDÛ).

The Urdû Dîwân of the same poet Farḥat (noticed above), consisting of Ġazals in alphabetical order, including a few Qiṭ'ahs and Rubâ'îs.

Beginning:—

* کیا حسن میں بیان کروں اوس بیحجاب کا الخ

The MS. is defective towards the end.

Written in Shikastah.

Not dated, apparently 18th century.

No. 417.

foll. 54; lines 12; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

دیوان مظہر جانجانان

DÎWÂN-I-MAẒHAR JANJÂNÂN.

The Dîwân of Shams-ud-Dîn Ḥabîb Ullah with the takhallus Maẓhar, better known as Jân Jânân شمس الدین حبیب الله المتخلص به مظهر المعروف به جانجانان. He was born, according to his own statement, on fol. 1^b, A.H. 1110 = A.D. 1698, and died, according to Rieu i, p. 363^a, in A.H. 1195 = A.D. 1780.

The Dîwân is preceded by a short prose preface containing an autobiography of the poet. It begins thus:—

بعد حمد و صلوات فقیر جانجانان متخلص به مظهر الخ *

The Dîwân begins thus:—

آبی نزد بروی گران خواب بخت ما الخ *

It consists of Ġazals in alphabetical order, fol. 2^b; single verses and Rubâ'îs, fol. 48^a; Maṣnawîs, fol. 49^a; Mukhammasât, fol. 49^b; Musaddasât and Wâsûkhts, fol. 51^a. It ends with a Qiṭ'ah, on fol. 53^b.

Written in Shikastah for one Sîtâ Râm, son of Lâlâ Gaurî Sahâi of Lucknow, by Baijnâth Sahâi, poetically surnamed 'Adlî. The headings are in red. Additional verses are found on the margins.

Dated 16th Ḏul-ḥijjah, A.H. 1249.

The MS. is slightly worm-eaten.

No. 418.

foll. 260; lines 15; size $11\frac{3}{4} \times 7$; $7\frac{1}{2} \times 3\frac{3}{4}$.

دیوان واقف

DÎWÂN-I-WÂQIF.

The Dîwân of Maulânâ Nûr-ul-'Ayn with the Takhallus Wâqif, son of Maulânâ Amânat Ullah مولانا نور العین واقف بن مولانا امانت الله.

He is generally thought to have been a native of Patiyâlah in the

Panjâb, but see Bankipur Lib. Cat., Vol. III, No. 424. He died in A.H. 1200 = A.D. 1785.

Beginning:—

* ای به بزم شوق تو نالان ز هر سو سازها الخ

The copy consists of Ġazals in alphabetical order, fol. 1^b; Qiṭ'ahs and Rubâ'îs, fol. 242^b; Tarjî'bands, fol. 249^b; Mukhammasât, fol. 259^b.

Written in clear Nasta'lîq within gold and coloured borders with a profusely illuminated head-piece.

Dated 19th Shawwâl, A.H. 1262.

Scribe:—ملا محمد کمال.

No. 419.

foll. 313; lines 13; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

THE SAME.

Another copy of Wâqif's Dîwân, arranged like the preceding copy.

Written in small Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Rajab, A.H. 1263.

No. 420.

foll. 86; lines 11; size $9 \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان جوهری

DÎWÂN-I-JAWHARÎ.

The lyrical poems of Maulânâ Âyat Ullah, poetically surnamed Jauharî مولانا آیت الله جوهری, of Patna, mentioned in Sprenger, pp. 184, 244. He died in A.H. 1200 = A.D. 1785.

The Dîwân consists chiefly of Ġazals arranged alphabetically.

Beginning:—

* الا ای ساقی وحدت تو بکشا راز دلها را

Written in Indian Ta'lîq on yellow-coloured papers. Additional poems by the poet in praise of the Prophet are occasionally found on the margins.

Not dated; 19th century.

No. 421.

foll. 42; lines 15; size $14\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{3}{4} \times 5$.

آصف نامه

ÂṢAF NAMAH.

A short Maṣnawî poem dealing with the campaign of Nawwâb Aṣaf-ud-Daulah of Oudh (A.H. 1188-1212 = A.D. 1774-1797) against Ġulâm Muḥammad Khân, who, after imprisoning and assassinating Muḥammad 'Alî Khân, forcibly took possession of the government of Râmpûr. Âṣaf, espoused the cause of Muḥammad 'Alî's infant son Aḥmad 'Alî, defeated and took Ġulâm Muḥammad prisoner, and restored the throne to Aḥmad 'Alî. The author, whose full name is unknown, adopts the Takhalluṣ Mauzûn موزون.

Beginning:—

بنام خداوند رب العبـــاد که ملک سلیمان بآصف بداد

Written in fair Nasta'lîq within red-ruled borders with the headings in red and an illuminated head-piece. The MS. is full of clerical mistakes.

Not dated; 19th century.

The seals of Sulaymân Jah, Amjad 'Alî and Wâjid 'Alî, late kings of Oudh, are found at the end of the copy.

No. 422.

foll. 96; lines 13; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

دیوان قیامت

DÎWÂN-I-QIYÂMAT.

The Dîwân of a poet who adopts the Takhalluṣ Qiyâmat, with his original name Ġiyâṣ-ud-Dîn غیاث الدین قیامت, to which he refers on fol. 89^a, l. 13. From a târîkh on fol. 22^a, in which he gives the date of birth of his son, A.H. 1212 = A.D. 1797, we know that he was still alive in that year.

Beginning:—

بشنوید ای اهل عالم بشنوید بشنوید ای آل آدم بشنوید

The copy begins with a Maṣnawî dealing with a religious controversy between the poet and a Brahmin at Mathrâ. Qaṣîdahs,

fol. 6^a; another Maṣnawî, fol. 13^a; Qiṭ'ahs, intermixed with satires and chronograms, fol. 16^b; Ġazals in alphabetical order, fol 22^b; Mu'ammiyât Mustazâds, Rubâ'îs and Mukhammasât, fol. 89^a.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 423.

foll. 59; lines 13; size $9\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

اقبال نامه

IQBÂL NÂMAH.

A poetical account, by an anonymous author, of the events connected with the accession of Wazîr 'Alî Khân (the adopted son of Nawwâb Âṣaf-ud-Daulah) to the Masnad of Oudh at Lucknow, and his dethronement by Sir John Shore, who raised Nawwâb Sa'âdat 'Alî Khân (A.H. 1212-1229 = A.D. 1798-1814) to the Masnad.

Beginning:—

بنام خداوند انصاف و داد که اقبال با اهل انصاف داد

The poet speaks of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) in the present tense, and also praises the Marquis Wellesley and Sir John Shore.

The title of the poem and the date of its completion, viz. 6th Dul-ḥijjah, A.H. 1215 = A.D. 1800, are found on fol. 59^a.

Written in bold Nasta'lîq with the headings in red.

Dated 3rd Jumâda I, A.H. 1316.

Scribe:—سید محمد مهدي.

No. 424.

foll. 299; lines 13; size $6 \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

دیوان برکت

DÎWÂN-I-BARAKAT.

The Dîwân of Barakat, whose original name, according to his son's statement in the colophon, was Barakat Ullah Khân

برکت الله خان برکت. The poet seems to be identical with Sprenger's (Oude Catalogue, p. 166) Barakat, Barakat Allah Belgrâmy, who was in A.H. 1229 = A.D. 1813 at Calcutta in search of employment. The MS. is also endorsed دیوان برکت بلگرامي.

Beginning:—

ای ناکشوده پرده عذار جمیل را هنگامه گرم ساخته قال و قیل را

The Dîwân consists chiefly of Ġazals, arranged in alphabetical order. It ends with some Rubâ'îs, fol. 294^b, without any order.

Written in ordinary but distinct Nasta'lîq within red-ruled borders with a faded 'Unwân and head-piece.

The colophon runs thus:—

بعون عنایت الهي باتمام رسید دیوان قدیم بخط خلف برکت الله خان برکت تخلص غفره ذنوبه و ستره عیوبه بتاریخ دوازدهم شهر ذیحجه روز جمعه سنه هفت جلوس محمد اکبر .....

No. 425.

foll. 277; lines 21; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5\frac{1}{4}$.

کلیات عیشي

KULLIYÂT-I-'AYSHÎ.

The works of Ṭâlib 'Alî Khân 'Ayshî, son of 'Alî Bakhsh طالب علي خان عیشي بن علي بخش. He was a native of Lucknow, and a pupil of Mirzâ Muḥammad Aḥsan Qatîl and Muṣḥafî. He died, according to Ṣubḥ-i-Gulshan, p. 296, in A.H. 1240 = A.D. 1824. The last date found in the work is A.H. 1238 = A.D. 1822. See Karîm-ud-Dîn, Garcin de Tassy's translation, p. 376.

The work opens with a preface which begins thus:—

غازه رخسارهٔ شاهد معاني حمد صورت آفریني *

The first Qaṣîdah begins thus on fol. 5^b:—

ای بوجودت وجود عالمت امکان ما عین خفایت ظهور عین ظهورت خفا

The work consists of Qaṣîdahs, fol. 5^b; Ġazals in alphabetical order, fol. 41^b; Qiṭ'ahs, fol. 85^a; Chronograms, fol. 93^a; Tarkîb-bands, fol. 99^a; Mukhammasât, fol. 102^b; Rubâ'îs, fol. 103^b; Maṣnawîs, fol. 118^a.

Then follows the prose work entitled خزان و بهار Khizân wa Bahâr on fol. 169^b. It ends with a collection of letters.

The Persian work of the poet is followed by his Urdû dîwân, which begins thus on fol. 201^b:—

غم نهين هو نه اگر پاس مرے مال جهان
واهب غيب نے دي طبع روان گنج روان

The Urdû dîwân consists of Qaṣîdahs, fol. 201^b; Ġazals in alphabetical order, fol. 223^b; Musaddas, fol. 255^b; Mukhammas, fol. 257^a; a romantic Maṣnawî introduced by the heading: در بيان عاشق شدن برهمن زاده برزنی, fol. 264^a; followed by another Maṣnawî, entitled هجو بقال (fol. 272^a). At the end of this Maṣnawî we find a note in which it is said that the scribe of this copy found this Maṣnawî of fifty-three verses, written by the poet himself, in the shop of a grocer. Marṣiyah, fol. 274^a; Qiṭ'ah, fol. 277^b.

Written in fair Nasta'lîq with the headings in red.

It would appear from a colophon on fol. 84^b that the copy was transcribed by "a friend of Muḥammad 'Alî" in A.H. 1242.

No. 426.

foll. 145; lines 14; size $9\frac{1}{2} \times 6$; $6 \times 2\frac{3}{4}$.

ديوان انيس

DÎWÂN-I-ANÎS.

The dîwân of Mohan La'l, poetically surnamed Anîs, son of Tûlâ Râm موهن لعل انيس بن تولا رام. He belonged to the Kâyath family of Lucknow, and was a pupil of Makîn. He was still alive in A.H 1239 = A.D. 1823; a date expressed by the chronogram on fol. 144^a, of the present copy.

Beginning:—

خداوندا چنان کن بيخبر در عشق خود ما را
که نشناسد دل بيتاب هرگز دين و دنيا را

The Dîwân consists of Ġazals in alphabetical order, fol. 1^b; Tarjî'bands, fol. 112^a; Mukhammasât, fol. 133^b; Rubâ'îs, fol. 138^a. chronograms, fol. 143^a.

Written in fair Nasta'lîq within red-ruled borders. Additional verses are found on the margins.

Dated 7th Muḥarram, A.H. 1239.

No. 427.

foll. 166; lines 17; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

جنات النعيم

JANNÂT-UN-NA'ÎM.

A metric version of the مصباح الشريعه و مفتاح الحقيقه, which contains a collection of thoughts and precepts relating to the rules and duties of the religious life, ascribed to the sixth Imâm Jâ'far bin Muḥammad ul-Ṣâdiq, who died A.H. 148 = A.D. 765.

Beginning:—

ابتدا بر ذکر نام ذالجلال انجمن آرای جنات الوصال

The opening verses are introduced by the following line:—

بسم الله الرحمٰن الرحیم فاتح الابواب جنات النعیم

The author of the poem is not named anywhere, nor is there any clue to the time in which he lived.

The work is divided into 99 sections called لمعه. A list of the contents occupies foll. 165^b-166^b.

Written in a careless Nasta'lîq with the headings in red.

Dated, fol. 165^b; Kirmân, Wednesday, 4th Shawwâl, A.H. 1243.

No. 428.

foll. 51; lines 11; size 9×6; $5\frac{3}{4} \times 3\frac{3}{4}$.

افسانهٔ محبت

AFSÂNAH-I-MAḤABBAT.

A romantic poem on the love adventures of an Indian youth and a damsel, by a poet called Shukrî شکری, who composed it, as stated by himself on fol. 49^b, in A.H. 1250 = A.D. 1834.

Beginning:—

ای همه خلق را درت مسجود بوجود آمد از تو هر موجود

The title of the poem the date of composition, and the name of the poet are found on foll. 49^b-50^a.

Written in ordinary Nasta'lîq within gold and coloured-ruled borders with the headings in red and an illuminated head-piece.

Not dated; 19th century.

No. 429.

foll. 61; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

دیوان مضطر

DÎWÂN-I-MUḌṬAR.

The lyrical poems of Muḍṭar, whose two verses quoted in 'Alî Ḥasan's Subḥ-i-Gulshan, p. 423, are found here on fol. 10^b. According to the said author the poet was a Hindû Kâyath of Lucknow, and his original name was Lâlah Mitthû Lâl. Several poets bearing the title Muḍṭar, almost all of whom lived in the 19th century, are mentioned by biographers. A reference to the poet Makîn (d. A.H. 1221 = A.D. 1806) on fol. 10^b suggests that this Muḍṭar was still alive in that year.

Beginning:—

زدم بر طاق نسیان یکقلم درس کتابی را

چو خواندم از دو ابروی تو بیت انتخابی را

Written in ordinary Nasta'lîq.
Not dated, apparently 19th century.

No. 430.

foll. 43; lines 9; size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2$.

ارژنگ معرفت

ARẒANG-I-MA'RIFAT.

A mystical poem in imitation of Maulânâ Jalâl-ud-Dîn Rûmî's famous Maṣnawî, and in the same metre and style, by an anonymous author, who composed it, as stated in the beginning, at the desire of his spiritual guide, Shâh Niẓâm-ud-Dîn, entitled Niyâzî, of Barelly. It is divided into two daftars or books, the first of which begins thus:—

بسکه شد از نائی و از نی سخن پر شده زان گفتگوها انجمن

The second daftar begins thus on fol. 23^a:—

ای نظام الدین شه اقلیم جان وی زبور معرفت را ترجمان

Written in minute Nasta'lîq with the headings in red.
Not dated; 19th century.
The name of the scribe, who calls himself الحاذق, appears on fol. 1^a.

Anthologies.

No. 431.

foll. 272; lines 19; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3.

تحفة الفقير و هدية الحقير

TUḤFAT-UL-FAQIR WA HADYAT-UL-ḤAQÎR.

A very rare and valuable copy of an Arabic and Persian anthology, compiled by Sharaf-ud-Dîn 'Alî Yazdî (d. A.H. 858 = A.D. 1454) شرف الدين علي يزدي, the author of the well-known history of Timûr, entitled Ẓafar Nâmah. Sharaf enjoys a vast reputation as an elegant prose-writer, but at the same time he was a poet of no mean order. He was well versed in the art of composing verses, and his Ḥulal-i-Muṭarraz and Muntakhab-i-Ḥulal-i-Muṭarraz, on riddles and enigmas, were held in high estimation by later poets of distinction, so much so that the celebrated Jâmî based on them his own treatise on the same subject, entitled Mu'ammâ-i-Kabîr or Ḥilyat ul-Hilal (see Bankipur Lib. Catalogue, Vol. II, p. 45).

The present work, which seems to be hitherto unknown, contains a vast collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged according to the topics of which they treat.

Beginning:—

الحمد لله الكريم المنعم المبدع المفصل المتكرم

Unfortunately there is a lacuna after fol. 2, otherwise we might possibly have got some valuable information about the work. This folio suddenly breaks off in the middle of the praise of a certain royal personage to whom our author dedicates the work:—

اما دست در گردن اين مطلوب و چنگ در دامن اين مقصود وقتی ممكن شود كه صدر اين كتاب و ديباچهٔ اين خطاب بزيور دعای دولت قاهره و ثنای حضرت زاهره جناب خلافت مآب حضرت گيتي پناهي موشح گرداني كه جبابرهٔ جهان و اكاسرهٔ زمين و زمان طوق طاعت و ربقهٔ تباعت آن حضرت را گردن انقياد نهاده اند فاقه زدگان خشک سال .....

After which fol. 3[a] abruptly opens in the middle of the description of the contents:—

..... لاوصاف المحبوب من الفرق الى القدم الباب التاسع عشر
فيما يحتاج اليه من المكاتبابات الخ *

The subjects, consisting of sixty-four Bâbs, are enumerated on foll. 3^a-4^a.

The first Bâb begins thus on fol. 4^a with an extract from the Dîwân of 'Alî bin Abû Ṭâlib :—

الباب الاول فى التوحيد و التحميد و التسبيح و المناجاة و التضرع
الى الله تعالى - لامير المومنين علي كرم الله تعالى وجهه *
العجز عن درک الادراک ادراک الخ *

The above is followed by a Persian extract from the Dîwân of Kamâl Iṣfahânî :—

اى صفات تو بيانها را زبان انداخته الخ *

The sixty-third Chapter on متفرقات or miscellaneous (fol. 257^b) treats of selected verses, beginning with a particular letter, arranged in alphabetical order, according to the first letter.

Written in ordinary but learned Nasta'lîq within red-ruled borders with the headings in red.

The colophon is dated, Saturday, 19th Ḏulḥijjah, A.H. 1019.

Scribe :—عبد الكريم ابن عبد القادر.

The first folio is supplied in a later hand. Lacunae after foll. 2, 4 and 6. Fol. 7 should be followed by fol. 9.

No. 432.

foll. 88 ; lines (centre col.) 16 ; (margl. col.) 28 ;
size $9 \times 4\frac{1}{4}$; 8×4.

Two collections of poetical extracts compiled (1) by Muḥammad Ṭâhir of Naṣîrâbâd محمد طاهر نصير آبادي, the author of the well-known Taḏkirah, who was born in A.H. 1027 = A.D. 1617 and died after A.H. 1092 = A.D. 1618 ; and (2) by Naṣîra i-Hamadânî نصيراى همداني, who was still alive in A.H. 1015 = A.D. 1606.

(1) Begins with a preface by Ṭâhir :—

اين نسخه كز آراستگي چون چمن است *

The preface is followed by some Qaṣîdahs and Maṣnawîs of Ṣâ'ib.

On fol. 9^b is another preface by Ṭâhir, in which he says that after the completion of the abridgment of Firdausî's Shâh-Nâmah he began to make an extract from the poetical works of Ṣâ'ib. It begins with the following Qaṣîdah of the poet with which most copies of his Dîwân begin :—

اگر نه مد بسم الله بودی تاج عنوانها الخ *

This section consists of selections from Ṣâ'ib's Qaṣîdahs, Maṣnawîs and Ġazals.

(2) Naṣîrâ-i-Hamadânî's selection : It consists of extracts from the works of Aḥlî Shîrâzî, fol. 70^a ; Jâmî, fol. 77^a ; Mullâ Majḏûb, fol. 84^a ; Mullâ 'Alî Riḍâ Tajallî.

The colophon runs thus :—

مجموعهٔ انتخابي استاد الافاضل مولٰنا نصيراى همدانيست كه بحكم ايشان بندهٔ بى بضاعت (name effaced) تحرير نمود اميد است كه خاطر خواه طبع مبارک ايشان گردد و السلام تحرير في شهر جمادى الاول (year effaced).

Foll. 1-64 are written in good Nasta'lîq, foll. 65-86 in fair Nasta'lîq, and foll. 78-88 in fine minute Nasta'lîq. Fol. 84^a, written in a careless hand by one Mirzâ Muḥammad Muḥsin, is dated A.H. 1108.

The date of transcription in the colophon has been effaced by some mischievous hand. In the colophon of the collection No. 2 the scribe (name effaced) says that he copied it by order of the compiler, Naṣîrâ-i-Hamadânî.

No. 433.

foll. 278 ; lines 19 (in 4 coll) ; size $12 \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

خلاصهٔ لطائف الخيال

KHULÂṢAH-I-LAṬÂ'IF-UL-KHAYÂL.

The revised and shorter edition of Muḥammad Ṣâliḥ's محمد صالح famous poetical anthology of Persian poets by Muḥammad Nâṣir, with the takhallus Nuṣrat محمد ناصر نُصرت, who, in A.H. 1157 = A.D. 1744, added to the original work a preface and two detailed indices. According to the chronogram گل انتخاب on fol. 11^b, Muḥammad Ṣâliḥ completed the original work in A.H. 1104 = A.D. 1692. The selections are arranged in the form of an alpha-

betical Dîwân, and to every specimen the name of the author is added on the right or left side in red ink.

Beginning of the preface, on fol. 1^b :—

ای از تو بلند تارک و تاج سخن گوهر ز تو یافت بحر مواج سخن

Nuṣrat's first index, containing a list of the real names of the poets, quoted in the anthology, begins on fol. 4^a; his second index, containing a list of their poetical names, on fol. 8^a.

Another introduction on fol. 11^a.

Beginning of the Laṭâ'if-ul-Khayâl, fol. 11^b :—

حبذا این کتاب فرخ فال که بود گلستان اهل کمال

This copy agrees with the one noticed in Ethé, India Office Lib. Cat., No. 1739 A large fragment of the original work is noticed in Ethé, Bodl. Lib. Cat., No. 1143.

Written in beautiful Nîm Shikastah hand within gold-ruled borders with a sumptuously illuminated head-piece. The last four folios are written in a different hand.

Two seals of Ṣalâḥ-ud-Dîn Khân of Muḥammad Shâḥ's time, dated A.H. 1145, are found on the fly-leaf.

No. 434.

foll. 312; lines (in 4 coll.) 20; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME.

A slightly defective copy of the same work. It opens abruptly in the middle of the preface, thus:—

* ..... کردم از ناصبوری زنند نزد هوشمندان منصف الخ

The arrangement is the same as in the preceding copy.

Written in ordinary Nasta'lîq within red-ruled borders.

Not dated, apparently 19th century.

No. 435.

foll. 318; lines 20; size $9\frac{1}{2} \times 5$; $3 \times 3\frac{1}{2}$.

Another collection of Persian poetry by different poets, ancient and modern, beginning and ending with incomplete prose pieces. The earliest poet mentioned is Asadî Tûsî (d.c. 460 = A.D. 1068) and the latest, 'Alî Ḥazîn (d. A H. 1180 = A.D. 1766).

Beginning abruptly in the middle of a prose-piece in praise of Bengal, Jahângîr-Nagar (Dacca), etc:—

* ..... راغي نداشت و تلف شد تخم امل که کاشت الخ

The poems, without any definite order, begin thus on fol. 10^a:—

میکشاید چشم زیر خاک بر روی بهشت
هرکه از خاک درش با خود برد یک سرمه وار

Written in ordinary Nasta'liq within coloured-ruled border.
Not dated, apparently 19th century.

No. 436.

foll. 51; lines 10; size $6\frac{1}{4} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

A short anthology of Persian verses, without any special arrangement. Prominent contributions are by Jâmî; Khusrau Dihlawî; Ḥasan Dihlawî; 'Iṣmat Bukhârî; Ahlî Shîrâzî; Salmân of Sâwah; Khwâjû Kirmânî. It begins with a Ġazal by Jâmî, thus:—

بگذشت یار سوی اسیران نظر نکرد کردیم ناله در دل سختش اثر نکرد

Written in good Nasta'liq within gold-ruled borders.
Dated, Âgra, Rajab, A.H. 976.

No. 437.

foll. 95; lines 40; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

A very badly damaged copy of a Persian anthology. The first thirty folios contain selections arranged according to subjects, and headed by the name of the author from whom the selection is made. Fol. 16^b begins with verses introduced by the heading متفرقات, or Miscellaneous. The latter portion is without any order, and is in a hopelessly damaged condition.

Beginning:—

میروم از سر حسرت به قفا مینگرم الخ *

Many folios are left blank.
Written in careless Nasta'liq.
Not dated, apparently 18th century.

No. 438.

foll. 108; lines 12; size $6\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{3}{4} \times 4$.

A work of heterogeneous character consisting of selected verses from various poets, prescriptions, historical matter, documents, etc., etc.

Beginning :—

بمعشوق خورد ساله بمی رو نمی دهد *

On fol. 38^a begins a Maṣnawî on sexual science :—

بنام آنکه نام پاک دارد *

The poetical extracts on foll. 65^b-101^b are arranged according to subjects, headed by the name of the authors.

Written in careless Nasta'lîq hand.

Not dated, apparently 19th century.

VIII. FABLES, TALES AND ANECDOTES.

No. 439.

foll. 68 ; lines 15 ; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

قصّهٔ چهار درویش

QIṢṢAH-I-CHAHÂR DARWÎSH.

The Tale of the Four Darwîshes, which has become popular through the Hindûstânî translation entitled Bâġ wa Bahâr.

Beginning :—

نقش طرازان جمال شاهد حکایات رنگین و صورت پردازان معانی دلپذیر روایات نو آئین الخ *

The work is generally ascribed to Amîr Khusrau of Delhi امیر خسرو دهلوی (d. A.H. 725 = A.D. 1325), but Sir Wm. Ouseley in his Catalogue, No. 417, attributes the authorship to one Muḥammad 'Alî Ma'ṣûm محمد علي معصوم.

The four tales are in the following order :—

Story of the first Darwîsh, fol. 1^b.
Story of the second Darwîsh, fol. 17^b.
Story of the third Darwîsh, fol. 32^a.
Story of the fourth Darwîsh, fol. 55^b.

The colophon says that this copy was transcribed from an old and rotten MS., the folios of which were worn-out, at the desire of Maulavî Sayyid Ṣadr-ud-Dîn Aḥmad, by Ṭâlib-ur-Raḥmân.

Mangalkoṭṭ and collated and compared by Hasb-ud-Dīn and Khākim Hassyn.

Written in legible Indian Nastaʿlīq.

Dated, Monday, the 6th of Asārh, 1300 Bengali year.

No. 440.

fol. 149; lines 17; size $15\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

طوطی نامه

ṬŪṬĪ NĀMAH.

A fine and elegant copy of the older and larger version of the well-known 'Tales of a Parrot,' by Ḍiyā' Nakhshabī ضیاء نخشبی (A. H. 731 = A.D. 1330), who composed it, A.H. 730 = A.D. 1330.

Beginning:—

• حمد بی حد و ثنای بی عد مر خدای را جل جلاله که در ملک بی ...

It consists of fifty-two stories.

This beautiful copy is written in clear Indian Naskh within gold and coloured-ruled borders and contains a beautifully illuminated head-piece. There is a large number of coloured illustrations, some of which are interesting.

The illustrations are to be found on fol. 6ᵇ; 10ᵇ; 21ᵇ; 27ᵃ; 43ᵃ; 51ᵃ; 54; 56ᵇ; 59ᵇ; 62ᵇ; 70ᵃ; 73ᵃ; 76ᵃ; 80ᵃ; 82ᵇ; 84ᵇ; 86ᵇ; 90ᵃ; 95ᵇ; 100ᵃ; 102ᵃ; 104ᵇ; 108ᵇ; 112ᵇ; 114ᵇ; 115ᵇ; 120ᵃ; 122ᵃ; 126ᵇ; 129ᵇ; 130ᵇ; 133ᵃ; 134ᵇ; 137ᵃ; 139ᵃ; 141ᵇ and 143ᵇ.

Not dated, apparently 19th century.

No. 441.

foll. 137; lines 15; size $9 \times 5\frac{1}{4}$; 7×4.

A fragment of Nakhshabī's Ṭūṭī Nāmah, beginning as the preceding copy. It breaks off on fol. 93ᵇ in the middle of the fourteenth story, corresponding with fol. 56ᵃ of the above copy.

Foll. 94–113ᵇ. A fragment of the Maʿdin-ul-Jawāhir معدن جواهر; see No. 442. It breaks off on fol. 113ᵇ, corresponding with fol. 94, line 11, of the aforesaid copy.

Foll. 114–137. A repetition of the earlier portion of Nakhshabī's Ṭūṭī Nāmah.

The MS. is written in a careless and ugly Indian Ta'liq, and is full of clerical mistakes.

Not dated, apparently 19th century.

No. 442.

foll. 92; lines 13; size $8 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

بهارستان

BAHÂRISTÂN.

A collection of moral anecdotes in prose and verse in imitation of Sa'di's Gulistán, by the celebrated Jámí مولانا عبد الرحمن جامی (d. A.H. 898 = A.D. 1492), who composed it, A.H. 892 = A.D. 1487.

Beginning:—

چو مرغ امر فتح بال ز آغاز ... نه از بیروی حمد آید به پرواز

The work is divided into eight Rawḍahs, the seventh of which contains an anthology of Persian poets. For editions, translations and other particulars of the work see Ethé, Ind. Office Lib. Cat., No. 1333.

Written in very neat Indian Nasta'liq within red-ruled borders.

Dated, Rabi' I, A.H. 1270.

Scribe:— ارادت علی.

No. 443.

foll. 206; lines 12; size $9\frac{1}{2} \times 5\frac{1}{2}$; 6×3.

لطائف الطوائف

LAṬA'IF-UṬ-ṬAWÂ'IF.

A collection of jests, witty sayings and anecdotes by 'Alí bin Ḥusayn-ul-Wá'iz-ul-Káshifí علی بن حسین الواعظ الکاشفی (the son of the well-known author of the Anwár-i-Suhayli), better known as Ṣafí. The author completed the work shortly after A.H. 939 = A.D. 1532, which he had begun but left unfinished for the diversion of Sulṭán Shah Muḥammad of Garjistán.

Beginning:—

بعد از ادای لطائف تحمیدات الهی و وظائف صلوات حضرت رسالت پناهی الخ *

The work is divided into fourteen chapters, according to the persons, or classes of men, to which the anecdotes relate, as follows:—

1. The Prophet. 2. The Imâms. 3. Kings. 4. Nobles and Wazîrs. 5. Learned men, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaykhs, 'Ulamâ, Qâḍîs, etc. 8. Philosophers and Physicians. 9. Poets. 10. Wags. 11. Misers, gluttons, and parasites. 12. Greedy persons, thieves, beggars, etc. 13. Children and Slaves. 14. Simpletons, liars and impostors.

Written in beautiful clear Nasta'lîq on gold-sprinkled papers within double gold-ruled and decorated borders with a double-page profusely illuminated 'Unwân and an illuminated frontispiece at the beginning. Unfortunately the whole MS. is badly stained with water, and the contents are hardly legible.

The colophon written on gilded folios says that the MS. was written in Shâhjahânâbâd for Nawwâb Niṣâr Muḥammad Khân Bahâdur Shîr Jang, by Muḥammad Riḍâ محمد رضا.

Dated Sunday, the 26th of Rabâ' II., A.H. 1160.

No. 444.

foll. 173, lines 15; size $9\frac{3}{4} \times 6\frac{1}{3}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of the preceding work, beginning as usual. This copy is written in a careless and ugly Indian Ta'lîq. Not dated, apparently 19th century.

No. 445.

foll. 235; lines 17; size $10\frac{1}{2} \times 6$; $8\frac{3}{4} \times 4\frac{1}{4}$.

عیار دانش

'IYÂR-I-DÂNISH.

A modernized version of Kalîlah and Dimnah, in which the two introductory chapters, omitted by Husayn Wâ'iẓ Kâshifî, have been restored, on the basis of Naṣr-Ullah's older version, by the famous Abul Faḍl 'Allâmî, ابو الفضل علامي who completed it in A.H. 996 = A.D. 1588.

Beginning:—

سپاس ازل و ابد خداوند را که کران تا کران الخ *

The work consists of sixteen chapters and a khâtimah. For full particulars see Ethé, Ind. Office Lib. Cat., No. 767. The first 72 folios are written in bold Indian Nasta'lîq and the remaining portion in careless Indian Nasta'lîq. The first two folios and the last six are supplied in a later hand.

The newly added folios at the end are hopelessly rotten, and at the slightest touch they fall to pieces.

Not dated, apparently 19th century.

No. 446.

foll. 183; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

سنگهاسن بتّيسي

SINGHÂSAN BATTÎSÎ.

A very bad copy of the Persian translation of the Sinhasanadvâtriṉśatî (or Sinhasandvātriṉśatikâ, that is to say the thirty-two stories of the throne), also called Vikarmacharitram, or the stories of Râjah Vikramâdityâ, and the thirty-two statues (پوتلي). The translation was made in the reign of Jahângîr, A.H. 1019 = A.D. 1610, by Bahârmal بهار مل (for the different spellings of his name and other particulars; see Ethé, Ind. Office Lib. Cat., No. 1988).

Beginning :—

حمد و ثنای بی شمار آفریدگار که از طاعت و عبادت عابدان الخ

Spaces for headings are left blank in many places.

Written in ugly and careless Nîm Shikast by متهورا ناتهه چتّورجه and لاله رام انوكره سنگهه.

Dated February, 1826.

No. 447.

foll. 113; lines 19; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{1}{2}$.

معدن الجواهر

MA'DIN-UL-JAWÂHIR.

A collection of moral tales and anecdotes in the style of Sa'dî's Gulistân, written for Jahângîr, A.H. 1025 = A.D. 1616, by

Mullâ Ṭarzî ملا طرزي. This copy is defective and incomplete, several folios in the beginning and at the end being wanting. It opens abruptly:—

..... در ظروف تنگ آب فراوان در نگنجد و بیرون تراود *

And breaks off thus:—

خدا گواه اکنون از زندگي ..... جان مي سپارم جوان ...

The left side at the bottom of the last folio is pasted over with a thick patch, and the contents of the concluding passage are thus rendered illegible.

There are two redactions of the work, the fuller and the shorter. For particulars see Ethé, Ind. Office Lib. Cat, No. 793. This copy wants all the headings. Spaces have been left blank throughout.

Written in ordinary Ta'lîq within red-ruled borders.

Not dated, apparently 19th century.

No. 448.

foll. 350 (pp. 700); lines 25; size $17 \times 10\frac{1}{2}$.

بوستان خیال

BÛSTÂN-I-KHAYÂL.

One of the largest and most popular Persian romances by Mîr Muḥammad Taqî-ul-Ja'farî-ul-Ḥusaynî of Ahmadâbâd, in Gujarât, with the takhalluṣ Khayâl میر محمد تقي الجعفري الحسيني الاحمد آبادي متخلص به خیال, who died in A.H. 1173 = A.D. 1759. It consists of a vast collection of historical legends and fairy tales, relating lengthily the endless and rather monotonous adventures and enterprises of three imaginary heroes, Shâhzâdah Mu'izz-ud-Dîn Abû Tamîm, Shâhzâdah Khwurshîd Tâj Bakhsh and Shâhzâdah Badr Munîr, designated respectively as Ṣâḥibqirân-i-Akbar, Ṣâḥibqirân-i-A'ẓam and Ṣâḥibqirân-i-Aġar, and of a large number of equally fictitious personages belonging to the species of Jinns and Parîs, as well as to men. The author wrote it at the desire of his patron Nawwâb Rashîd Khân Bahâdur, better known as Mirzâ Rafî' Ullah (to whom the work is dedicated), and his brothers, Nawwâb Muḥammad Isḥâq Khân Bahâdur and Nawwâb Mirzâ 'Alî Khân Bahâdur (sons of Ja'far Khân, Nâẓim of Bengal). The author commenced the work A.H. 1155 = A.D. 1742 at Shâhjâhânâbâd,

and completed it, Dulḥijjah, A.H. 1169 = A.D. 1755, at Murshid-âbâd.

The entire work, comprising not less than fifteen volumes, is divided into three great *Bahârs* or springs, the first two of which consist together of six volumes, while the third alone comprises nine. The *first Bahâr*, including the first two volumes, is styled Mahdî Nâmah مہدینامہ, and forms the Muqaddimah or preface to the whole work. It relates the history of Sulṭân Abul Qâsim Muḥammad Mahdî, and of the other ancestors and predecessors of Sulṭân Mu izz-ud-Dîn.

The *second Bahâr* or the *first Gulistân*, comprising the third, fourth, fifth, sixth and seventh volumes, is styled Mu'izz-Nâmah (معزّ نامہ) or Qâ'im Nâmah (قایم نامہ) or even Ṣâḥibqirân Nâmah (صاحبقران نامہ), and relates the adventures of the Khalîfah Mu'izz-ud-Dîn or al-Qâ'im Bi-Amrillâh, or the Ṣâḥibqirân-i-Akbar. It is subdivided into a *Muqaddimah* or *first book* (جلد اول) and two *Gulshans*, i.e. the *second* and *third book* جلد دوم and جلد سوم, while each of the Gulshans consists of two *Gulzârs* گلزار.

The *third Bahâr* or the *second Gulistân*, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth volumes, is styled Khwurshîd Nâmah (خورشید نامہ), and relates the adventures of Shâhzâdah Mu'izz-ud-Dîn, Shâhzâdah Khwurshîd Tâj Bakhsh, and Shâhzâdah Badr-i-Munîr. It is sub-divided into seven books (جلد), the second of which has been supplemented by an appendix, comprising two Daftars, called *Shaṭrs* (شطر) or Saṭrs (سطر), and bearing the special title Shâh Nâmah-i-Buzurg شاهنامۂ بزرگ.

A detailed description of this bulky romance is given in Bodl. Lib. Cat., No 480. An abridged translation of the work in Urdû, by 'Âlam 'Alî, styled Zubdat-ul-Khayâl, was edited at Calcutta, 1834, in one volume.

This collection contains the work in fourteen separate volumes, in which the arrangement slightly differs from that of the volumes in the Bodleian Library. The present copy, endorsed جلد اول or the first volume, is the first volume of the *first Bahâr*, styled Mahdî Nâmah, and begins as usual:—

* تبارک الّذي جعل فی السّمار بروجاً و جعل النّهار سراجاً و قمراً منیرا

The colophon:—آخر شد جلد اول مہدینامہ.

No. 449.

foll. 245 (pp. 490); lines and size same as above.

This volume, endorsed جلد دویم بوستان خیال, is the second volume of the Mahdî Nâmah, and begins thus:—

آغاز جلد دویم مهدینامه - آمدیم بر سر داستان - راویان اخبار و ناقلان آثار چنین آورده اند که چون کوچک سلطان شاهزاده اسمعیل با شاه آگاه متوجه کوه قاف گشت *

The concluding lines of this volume exactly agree with those of the second volume of the first Bahâr (No. 10) of the Bodl. copy. The last words in this volume تمام شد جلد دویم مهدینامه are preceded by the following statement of the author:—

انشاء الله تعالی و تقدس بعد ازین شروع در معز نامه نمایم و بتوفیق ایزدی آن دفتر را تمام کرده بخورشید نامه پردازم *

Dated 20th Aghan, 1293 Bengali year.

This volume and the preceding one are written in fair Nasta'lîq by Shaykh Aṣîr-ud-Dîn Bûhârî.

No. 450.

foll. 349; lines and size same as above.

This volume, endorsed "جلد سیوم بوستان خیال," and containing, according to a statement at the end, the two jilds (books) of the Mu'izz Nâmah, is in fact the *first Gulshan* (in two Gulzârs or volumes) of the second Bahâr or first Gulistân, corresponding to the fourth and fifth volumes of the whole work.

Beginning:—

ابتدای سخن بنام خدا ست که کریم و رحیم و راه نما ست

Colophon:—

تمام شد جلد معز نامه هر دو بخط خاکم سید ابو الحسین بتاریخ پانزدهم ماه کاتک سنه ۱۲۹۴ بنگله *

Written in ordinary Indian Nasta'lîq.

No. 451.

foll. 229 (pp. 458); lines and size same as above.

This volume, which, according to the colophon, is the *third jild* of the Mu'izz Nâmah, is endorsed جلد چهارم بوستان خیال.

Beginning :—

بعد حمد حضرت رب الانام جل جلاله و عم نواله *

Colophon :—

الحمد لله و المنه که جلد سیوم معز نامه باتمام رسید انشاء الله تعالی بعد ازین شروع در جلد چهارم نمایم ...

Not dated. Written by the scribe of the preceding copy.

No. 452.

foll. 192 (pp. 384); lines and size same as above.

The *fourth jild* of the second Bahâr, styled Mu'izz Nâmah, or the end of the *first Gulistân*, endorsed جلد پنجم بوستان خیال.

Beginning :—

آغاز جلد چهارم از بهار دویم از کتاب بوستان خیال که آنرا معز نامه گویند - هر حمدی که بر زبان هر فردی جاري شود *

Colophon :—

بخاطر گذشت که گلستان اول را از کتاب بوستان خیال درینمقام ختم نماید .....

Not dated. Written by the scribe of the preceding copy.

No. 453.

foll. 297 (pp. 594); lines and size same as above.

The *second jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, endorsed as جلد ششم بوستان خیال but forming in fact the *ninth* volume of the whole work.

Beginning :—

آغاز کتاب تاریخ الاعظم شاهنامه خورشیدي از تحریر حکیم اسفلینوس الهي - اما راویان اخبار و ناقلان آثار و محدثان این داستان کهن الخ *

Colophon :—

الحمد لله و المنه که جلد دویم بهار سیوم کتاب بوستان خیال که خورشید نامه نام دارد باتمام رسید انشاء الله تعالی شروع در جلد سیوم خواهد رفت الخ *

Written by the scribe of the preceding copy.
Not dated.

No. 454.

foll. 250; lines and size same as above.

This volume, endorsed جلد هفتم بوستان خیال, but originally corresponding to the *tenth volume* of the whole work, is, according to the colophon, the *third jild* of the *third Bahâr*.

Beginning :—

نیکو ترین محامد و عالي ترین اثنیه سزاوار جناب حضرت خالق البریه است الخ *

Colophon :—

امّا ..... مناسب چنان دید که جلد سیوم را از بهار سیوم از کتاب بوستان خیال درینجا باتمام رساند و جلد چهارم را مصدّر باحوال صاحبقران اکبر شاهزاده معزّ الدین گرداند و جلد چهارم نیز مشتمل بر احوال هر سه صاحبقران خواهد بود و التوفیق من الله الملک الودود حق تعالی از گناهان مولف این کتاب محمد تقی الجعفری الحسیني متخلص بخیال در گذرد *

Written in clear Indian Nasta'lîq.
Dated Friday, 2nd Chayt, 1290 Bengali year, corresponding to A.H. 1300.
Scribe :—اثیر الدین بوهاري.
The colophon is followed by the words :—

جلد سیوم خورشید نامه *

No. 455.

foll. 198 (pp. 396); lines and size same as above.

The *fourth jild* of the *third Bahâr*, endorsed جلد هشتم بوستان خیال.

Beginning :—

انواع محمدت و ستایش و اقسام شکر و نیایش خداوندی را سزا ست که گردنکشان عالم سر بدرگاه او بر خاک مذلّت نهاده الخ *

Colophon :—

جلد چهار بهار سیوم کتاب بوستان خیال نیز درین مقام باتمام رسید *

Dated Sunday, the 12th Chayt, 1292 Bengali year, corresponding to A.H. 1303.

Scribe :—اثیر الدین بوهاري.

The colophon is followed by the words جلد چهارم خورشید نامه.

No. 456.

foll. 172 (pp. 344) ; lines and size same as above.

This volume, endorsed جلد نهم, is designated in the beginning as the *fifth jild* of the *third Bahâr* and opens thus :—

زبان انسان شمع انجمن سخن وقتی تواند شد الخ *

It is to be noticed that the beginning of this volume agrees verbatim with the *fourth jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work, noticed in India Office Lib. No, 844 and Bodl. (*loc. cit.*).

Scribe :—Abul Ḥasan.

No. 457.

foll. 184 (pp. 368) ; lines and size same as above.

This volume, endorsed بوستان خیال جلد دهم, is not styled or designated anywhere in the text. It begins with the adventures of Ṣâḥibqirân-i-Akbar and opens thus :—

اما راویان اخبار و ناقلان آثار چنین روایت کرده اند که چون صاحبقران اکبر پوست درخت نخل قهرم کند ریسمان او بافته روان شد تا بمنزل شیرویه رسید *

Written by the scribe of the preceding copy.

No. 458.

foll. 148 ; lines and size same as above.

This volume, endorsed جلد یازدهم, according to the author's statement in the beginning (fol. 1[a]), as well as at the end, is the

first Shaṭr of the fourteenth volume of the Bûstân-i-Khayâl. This and the following volumes contain a dedication to Nawwâb Sirâj-ud-Dawlah of Bengal.

In the beginning of this volume the author gives us the following particulars:—

آغاز جلد یازدهم از بوستان خیال که مشتملست بر احوال صاحبقران اصغر شاهزاده بدر منیر و احوال صاحبقران اعظم شاهزاده خورشید تاج بخش و متعلقان آن دو بادشاه عالیشان و ملاقات طالبان با مطلوبان و وصال عاشقان با معشوقان و محبان با محبوبان ..... اما بعد چنین گوید اضعف عباد الله المتعال محمد تقي الجعفري الحسيني المتخلص به خیال که چون جلد هفتم بهار سیوم که بخورشید نامه علم اشتهار در عالم بر افراخته و جلد سیزدهم باعتبار اصل کتاب بوستان خیال که موشح و مزین بنام نامي ..... نواب منصور الملک سراج الدوله بهادر هیبت جنگ است باتمام رسید شروع جلد چهار دهم نموده مي آید و چون دو جلد سابق تمام و کمال مشتمل بر احوال صاحبقران اعظم و متعلقان او بود این جلد را مصدر باحوال صاحبقران اصغر شاهزاده بدر منیر اگر نمایم از انصاف دور نباشد و اکنون که کتاب نزدیک بتمامي رسیده ارادهٔ مصنف آنست که درین جلد انشاء الله تعالی احوال صاحبقران اصغر و صاحبقران اعظم و متعلقان او را ذکر نموده خورشید نامه را باتمام رساند و این جلد چون مشتمل بر دو احوال است بدو شطر ترتیب یابد شطر اول احوال صاحبقران اصغر و دویم احوال صاحبقران اعظم و متعلقان او و در جلد پانزدهم که خاتمة الکتاب است تتمهٔ احوال صاحبقران اکبر شاهزاده معز الدین ابو تمیم و بقیه طلسم بیضا و کتخدائي آن صاحبقران اکبر و رفقای آن شاهزاده نامور بقید تحریر در آورده کتاب را بنام اعلی ..... نواب منصور الملک سراج الدوله بهادر هیبت جنگ ..... تمام سازد ...

Again in the conclusion:—

باتمام رسید شطر اول از جلد چهاردهم در زمان کار فرمائي ..... نواب منصور الملک سراج الدوله بهادر هیبت جنگ ..... مسود این اوراق ..... محمد تقي الحسيني المتخلص بخیال ..... کمر همت باختتام کتاب بوستان خیال بنام نامي و القاب گرامي او بسته است *

Written in ordinary but legible Indian Nasta'lîq.
Not dated.
Scribe:—عبد الرحیم.

No. 459.

foll. 309; lines and size same as above.

The *second Shaṭr* of the fourteenth volume of the Bûstân-i-Khayâl, endorsed جلد دوازدهم.

Beginning:—

آغاز شطر دویم از جلد چهاردهم که مشتملست بر دو فصل .....
راویان اخبار و ناقلان آثار بعد از حمد پروردگار و نعت سید ابرار الخ *

In the conclusion we are told that the author dedicated four volumes out of the fifteen, to Nawwâb Sirâj-ud-Daulah of Bengal. By these four he most probably means the last four.

Written in good Nasta'lîq by Aṣîr-ud-Dîn, the scribe of some of the volumes noticed above.

Not dated.

Four folios written in a different hand, and evidently belonging to some other volume of the work, are found at the end of this copy.

No. 460.

foll. 198 (pp. 396); lines and size same as above.

The fifteenth or the last volume of the Bûstân-i-Khayâl, endorsed جلد سیزدهم. In the beginning of this volume the author distinctly tells us that this is the fifteenth volume; that he commenced to write it after completing fourteen volumes, and that it consists of two sections and the Khâtimah.

و اینک شروع در تحریر جلد پانزدهم که مشتملبر دو فصل و خاتمة الکتاب
است نمود ...

The volume ends with an account of some of the exploits of Nawwâb Sirâj-ud-Daulah.

Beginning:—

الحمد لله الاول بلا اول و الآخر بلا آخر و لا معقب الخ *

The name of the scribe is not given, but the copy is evidently due to the penmanship of Aṣîr-ud-Dîn of Bûhâr, the scribe of some of the volumes noticed above.

Dated 6th Muḥarram, A.H. 1302.

Almost all the volumes contain notes in the handwriting of the donor, Maulavî Sayyid Ṣadr-ud-Dîn Aḥmad, to the effect that all the volumes were revised and collated under his supervision.

No. 461.

foll. 331; lines and size same as above.

This volume, endorsed منتخب بوستان خیال, or "Selections from the Bûstân-i-Khayâl," consists of the portions which are wanting in some of the volumes noticed above. It begins with an account of the birth of Shâhzâdah Khwurshîd Tâj Bakhsh, preceded by the following note in the handwriting of the donor:—

ازینجا تا ورق ۹۶ از جلد اول خورشید نامه و جلد ششم بوستان خیال منقول گشت *

Beginning:—

داستان ولادت شاهزاده خورشید تاج بخش - راویان اخبار و ناقلان آثار و محدثان این داستان کهن و غواصان این دریاي سخن *

Again fol. 125^a begins thus:—

از جلد هفتم - داستان تمهید ملاقات روشن جبین بذت حور طلعت پري بران شهریار سعادت قرین الخ *

Fol. 179^a begins thus with the donor's note.

ازینجا تا هفده ورق از جلد ششم بوستان خیال و جلد اول خورشید نامه منقول است - داستان ولادت ملکه زهره جبین خطائي *

Fol. 212^a begins thus:—

از جلد دهم - احوال جگر پاره که گل عارضش طعنهٔ خوبي بر گلستان ارم زده *

Fol. 264^a begins:—

از جلد دوازدهم چند سطر از احوال ملکه خوبان روزگار زهره جبین ختای تاجدار نگاشته باز بداستان صاحبقران اعظم رجوع کنیم *

The handwriting resembles that of Aṣîr-ud-Dîn, to whose penmanship we owe several of the volumes noticed above. The first 60 folios and foll. 179^a-188^a are written in careless and ugly Indian Ta'lîq.

No. 462.

foll. 215; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

قصهٔ امیر حمزه

QIṢṢAH-I-AMÎR ḤAMZAH.

A defective and incomplete copy of the popular romance of Amîr Ḥamzah bin 'Abd-ul-Muṭṭalib, the uncle of the prophet. On the possible authorship of Mullâ Jalâl Balkhî, ملا جلال بخاري comp. Rieu, p. 761, and Garcin de Tassy, Histoire de la Litt. Hind., 2nd ed., vol. i, p. 236. The narrative deals at great length with the adventures and expeditions of Ḥamzah, who is here converted into an imaginary hero of romance. The narrative extant in this copy relates chiefly to his adventures at the court of Nûshîrwân.

The MS. opens abruptly in the middle of the *seventh dâstân* with the following words:—

..... کرده همیشه در کشته بودي و کمان چوبی در کتف آویخته *

and breaks off with the earlier portion of the 58th *dâstân*:—

همچنین مینماید روز دیگر هر دو سپاه سوار شدند .....

Written in fair Indian Nasta'lîq with the headings in red. Not dated, apparently 18th century.

No. 463.

foll. 238; lines 12; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times \frac{1}{4}$.

قصهٔ امیر حمزه

QIṢṢAH-I-AMÎR ḤAMZAH.

Another defective and incomplete copy of the romance of Ḥamzah, endorsed on fol. 1^b قصهٔ حکیم فیلسوف.

This copy does not contain any heading or division. The narrative forms undoubtedly a part of Ḥamzah's adventures, dealt with at considerable length in the popular romance called طلسم هوشربا Ṭilism-i-Hûshruleâ, lithographed in 8 vols. by Nawal Kishore.

It begins thus:—

راویان اخبار و ناقلان اثار و طوطیان شیرین گفتار الخ *

The copy breaks off:—

وقدم بجلدی برمیداشت و آتش هم تعاقب صاحبقران نموده دویده ...

Written in bold and legible Indian Nasta'liq within coloured-ruled borders.

Not dated, 19th century.

No. 464.

foll. 130; lines 13; size $3\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3$.

قصهٔ بي بي زيغون

QIṢṢAH-I-BÎBÎ ZAYĠÛN.

The popular romance of Muhammad Ḥanîfah (the third son of 'Alî) who died, A.H. 81 = A.D. 700 and Zayġûn (the daughter of the Sulṭân of Rûm).

The Bengali metrical version of this story is very popular in the villages of Bengal.

Beginning:—

الحمد لله رب العالمين ..... اما بعد اين ترجمه قصه محمد حنيفه و زيغون بي بي است كه نموده مي آيد - روزى محمد حنيفه ... در باختن شكار آهوان الخ *

The work is divided into 30 dâstâns.

Spaces for headings are left blank in the earlier part of the copy.

Written in modern legible Nasta'liq.

The copy is full of clerical errors.

Not dated, 19th century.

No. 465.

foll 323; lines 19; size $10\frac{1}{4} \times 8$; $9 \times 5\frac{3}{4}$.

جنگ نامهٔ ابو مسلم

JANG NÂMAH-I-ABÛ MUSLIM.

The romance of Abû Muslim Marwazî, the famous general, who played a conspicuous part in the elevation of the 'Abbasides to the Khilâfat, and who died, according to Ḥabîb us-Siyar, vol II., Juz 2, p. 48, on Wednesday the 25th of Sha'bân, A.H 137 = A.D. 754. The narrative deals at great length with his noble and pious actions, his adventures and his valiant deeds on various expedi-

tions; and gives an account of the base and hostile action of Marwân-ul-Ḥimâr (died, according to the same authority, A.H. 132 = A.D. 749) against the descendants of 'Alî.

Beginning :--

الحمد لله رب العالمين و العاقبة ..... راوي روايت ميكند داستان اول حكايت در ميان مي آرد *

Neither the title of the work nor the name of the author is given in the text, but in the colophon it is called كتاب تواريخ جنگ نامهٔ حضرة امير اميران امير حضرة ابا مسلم *

The work is not divided into any chapters or sections, nor are there any headings. The names of the Prophet, the Imâms, the hero and other sacred persons, are written in red. The style is plain and simple. The romance is of similar character as the popular داستان امير حمزه or the Romance of Amîr Ḥamzah.

Written in small ordinary Nasta'lîq inclined towards Nîm Shikastah hand.

The colophon is dated Murshidâbâd, Wednesday, 7th Sha'bân, A.H. 1220. Written during the time of Mubârik-ud-Daulah, the youngest of the three sons of Mîr Ja'far 'Alî Khân, Nawwâb of Bengal.

Some of the folios are loosened and separated from the original binding.

No. 466.

foll. 482; lines 21; size 12×8; $8\frac{3}{4} \times 5\frac{1}{4}$.

An enlarged version of the same romance in which a great number of new incidents is introduced. In spite of its excessive length, this copy is by no means complete. It is defective in the beginning as well as towards the end, but it is difficult to say how many folios are wanting. It opens abruptly with the words :—

..... و تاريک مي نمايد مگر يک جای روشني ... ظاهر مي شود رسول عليه السلام بجبرئيل عليه السلام پرسيد *

The concluding words with which the MS. breaks off are :—

بجای پدر خود بر تخت سلطنت نشسته بمراد خود رسيدند اميد كه جميع در ماندگان بمطلب و مقصود خود رسيده كامياب شوند ...

Spaces for the insertion of proper names to be written in red, are left blank throughout.

Written in a careless bold Nasta'lîq within gold and coloured-ruled borders.

Foll. 394-482 are written in several different hands. Foll. 450-483 are mounted on new margins.

Not dated, apparently 19th century.

IX. MISCELLANIES.

No. 467.

foll. 279; lines 19; size $12\frac{3}{4} \times 8$; $9 \times 4\frac{1}{2}$.

نسيم الربيع

NASÎM-UR-RABÎ'.

A rare Persian translation of Abul Qâsim Maḥmûd bin 'Umar-uz-Zamakhsharî's (d. A.H. 538 = A.D. 1143) Arabic work Rabî'-ul-Abrâr, consisting of a vast collection of sayings, moral maxims and anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices.

Beginning :—

حمد بیمعدود مبدعی را تقدست اسماوه (Sic) که بتاثیر صبح اقبال

از مطلع امال *

In the preface the translator, who does not reveal his name, after eulogising the reigning king Shâh Shujâ', most probably the second king of the Muzaffaride dynasty, who reigned from A H. 759-786 = A.D. 1357-1384, dedicates the work to Amîr Salgar Shâh, the Wazîr of the said king.

According to Rieu's Supplt. to the Arabic Cat. Brit. Mus. No. 1134, the Arabic original is divided into ninety-eight chapters, but the present translation consists of eighty-two chapters only. A full list of the contents is given at the end of the preface, foll. 3^a-5^a.

Written in ordinary Indian Ta'lîq by Ṭâlib-ur-Raḥmân of Mangalkothî.

Dated Monday, the 1st of Baisâkh, 1298 Bengali year.

The colophon is followed by a note saying that the copy was revised and corrected by Maulavî Ḥasîb-ud-Dîn Aḥmâd and Maulavî Khâdim Ḥusayn.

No. 468.

foll. 525; lines 16; size $11\frac{1}{2} \times 8$; $8\frac{3}{4} \times 5\frac{3}{4}$.

شاهد صادق

SHÂḤID-I-ṢÂDIQ.

A vast collection of religious, philosophical, political, ethical and cosmographical writings and containing also a large collection of moral sayings, historical anecdotes, and miscellaneous notices, by Muḥammad Ṣâdiq bin Muḥammad Ṣâliḥ Iṣfahânî Âzâdânî محمد صادق بن محمد صالح الاصفهاني الازادانی, who was born in Surat, A.H. 1018 = A.D. 1609. He commenced the work in A.H. 1054 = A.D. 1644 and completed it in A.H. 1056 = A.D. 1646.

Beginning :—

الحمد لله تعالى و منه المبتدي و اليه المنتهى و الصلوة و السلام على نبيه محمد المصطفى خير الانبيا الخ *

The work is divided into five Bâbs, sub-divided into numerous Faṣls, and a Khâtimah. A full table of the contents is given at the end of the preface, foll. 2^b-6^b.

Written in ordinary Indian Nasta'lîq.

Not dated, apparently 18th century.

No. 469.

foll. 106; lines 16; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

A curious kind of tract, consisting of a mixture of heterogeneous matter. Neither the name of the author nor the title of the work is given in the text; but on fol. 85^b the author narrates an anecdote by which he gives us to understand that one of his friends, named Hibat Ullah, was still alive in A.H. 1047 = A.D. 1637, in the reign of Shah Jahân "the deceased." We can therefore conclude that the author wrote this work shortly after Shâh Jahan's death, which took place in A.H. 1076 = A.D. 1665.

Beginning :—

در بیان بلاد و شهر - بقول برخی از علما منازل را انگاه قریه خوانند الخ *

The tract begins with a general cosmography, treating of well-known places of the earth, arranged in alphabetical order, mosques, forts, etc.

After that comes a short account of the طلسم, fol. 35^b; then biographical notices of the saints, 'ulamâ and the poets, fol. 37^b. After that comes a medical sketch, fol. 51^a, treating of the following subjects:—creation of men, the soul, physiognomy, the five senses; sexual intercourse; water; wine. Then follows the miracles of the prophets and the saints; fol. 68^b; divination, fol. 69^b; poetry, fol. 70^a; caligraphy, fol. 72^b; silence, fol. 77^b; morality, fol. 78^a; friendship, fol. 81^b; love, fol. 84^a; women, fol. 86^a; humorous sayings, fol. 87^b; the philosophy of men, fol. 88^b; account of Yâjûj and Mâjûj (Gog and Magog), fol. 90^a; plague, fol. 90^b; the dead, fol. 91^b; Jinns and Satans, fol. 92^b; interpretation of dreams, fol. 94^a.

Written diagonally in fair Indian Nasta'liq.

Not dated, apparently 18th century.

No. 470.

foll. 383; lines 15; size $9 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 4$.

A vast collection of historical legends, moral maxims, anecdotes and curious narratives of celebrated men from the earliest times to the beginning of the thirteenth century of the hijrah, by an anonymous author.

It consists of mere selections from various other works, and begins thus without any preface:—

در بعضی تواریخ مسطور است که نژاد ابن معد ابن عدنان الخ *

It begins with fables and historical anecdotes, chiefly relating to curiosities and rare occurrences, followed by a historical sketch, consisting of selections from other histories.

Then follows:—An account of the rise of the Wahâbîs, fol. 310^a; wonders and curiosities, introduced by the heading من العجائب والغرائب, fol. 312^a; a collection of 76 anecdotes, fol. 320^b; an account of the ancient philosophers taken from the Khulâṣat-ul-Akhbâr of Amîr Khâwand Shâh, fol. 339^a; some selections from the histories of Shâh Jahân's reign, fol. 346^b; a short account of the Tâj of Âgrah, fol. 368^a; a scientific sketch treating of the atmosphere, rain, cloud, rainbow, thunder, etc., fol. 373^b.

The occurrence of the name of Akbar II (1221-1253 = A.D. 1808-1837), on fol. 124^b, who is spoken of as the reigning sovereign, suggests that the work was compiled during his reign.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

Some folios are wanting at the end of the copy.

No. 471.

foll. 401 ; lines 9-14 ; size $9\frac{1}{4} \times 6\frac{3}{4}$: $6\frac{1}{4} \times 4\frac{1}{4}$.

A slightly defective copy of a work on various topics, being a course of lectures delivered by Khwâjah Shâh Ḥasan Ajmîrî, collected by one of his disciples Muhammad Mahdî, both of whom were still alive in the beginning of the 13th century. The subjects treated are music, prosody, medicine (consisting of a collection of prescriptions for the cure of the various diseases of the body), archery, the distinction between good and bad swords, prayers, invocations, amulets, conjurations, magic, charms and cures; the virtues and the mysterious effects of the Rubâ'îs of the celebrated saint Abû Sa'îd Abul Khayr, who died in A.H. 440 = A.D. 1048 (the Rubâ'îs are arranged in alphabetical order), etc., etc.

It opens abruptly thus in the middle of the section treating of the lives of the persons who were experts in the art of music :—

نه عزیمه داشتن منافی بندگی است غرض نمود که باشر مرشد زاده
که مرشد فلیضان بوده باشد غالباً کمیاب گردد *

The concluding words are :—

گیر در کار افتاده مدد کن یا دین تولی مشکلگشائی

The title of the work can not be ascertained on account of a lacuna at the beginning, but on the margin of fol. 1ª it is endorsed as ملفوظات خواجه شاه حسن اجمیری.

Written in ordinary, but legible, Indian Ta'liq within coloured ruled borders.

Not dated, 19th century.

X. MSS. OF MIXED CONTENTS.

No. 472.

foll. 127 ; lines (centre column) 25 ; (margl col.) 44 : size $15 \times 7\frac{1}{4}$; 13×5.

Selections from the diwâns of Rukn-i-Sâ'in, Adîb-i-Ṣâbir, Imâmi Harawi, Majd-i-Hamgar and Badr-ud-Dîn Shâshi, bound together in one volume, as follows :—

I. Foll. 1-30. دیوان رکن صائن. Diwân-i-Rukn-i-Ṣâ'in.

A rare diwân of Maulânâ Rukn-ud-Dîn Ṣâ'in of Herat مولانا رکن الدین صائن هروی, who flourished in the reign of Sulṭân

Abû Sa'îd Bahâdur Khân (A.H. 716-736 = A.D. 1316-1335) after whose death he entered the services of Sulṭân Ṭuġâ Tîmûr Khân (A.H. 737-753 = A.D. 1336-1352). He also addressed laudatory poems to Sulṭân Mubâriz-ud-Dîn Muẓaffarî (A.H. 713-760 = A.D. 1313-1358), Shâh Shuja' and several others, and died in A.H. 764 = A.D. 1326. See Bankipur Lib. Catalogue, vol. i, p. 227, where a copy of the dîwân is noticed.

Beginning :—

از سحر غمزهٔ توکه جادوی مطلقست اشکم چکیده همچو شراب مروقست

Contents :—

Qaṣîdahs, fol. 1^b; Muqaṭṭa'ât, and Ġazals intermixed, fol. 23^a. It ends with four Rubâ'îs, the first of which, fol. 29^b (margin), runs thus :—

از روی تو تازه نو بهاری دارم الخ

The fly-leaf at the beginning contains a biographical notice of the poet, copied from some Tadkirah, by Muḥammad Bakhsh Khân, the father of the donor of the Bankipur Oriental Library.

II. Foll. 31^b-62^a. دیوان ادیب صابر. Dîwân-i-Adîb-Ṣâbir.

The lyrical poems of Khwâjah Shihâb-ud-Dîn, poetically surnamed Ṣâbir, of Bukhârâ خواجه شهاب الدین صابر البخاری. He was sent as a spy by Sulṭân Sanjar (A.H. 511-552 = A.D. 1117-1157) to the court of Atsîz (d. A.H. 551 = A.D. 1156), by whose order the poet was thrown, bound hand and foot, into the waters of Jîḥûn (Oxus) and drowned in A.H. 538 (A.D. 1143), 540 (A.D. 1145), 546 (A.D. 1151) or 547 (A.D. 1152).

Beginning on the margin :—

نماز شام چو صحبت برند از ماوی بریده گشت طریق سلامم از سلمی

The dîwân consists of panegyric Qaṣîdahs, and poems, and ends with a few detached verses. It is preceded by a biographical notice of the poet in which the date of the poet's death is given as A.H. 547 = A.D. 1152.

III. Foll. 63^b-83^b. دیوان امامی. Dîwân-i-Imâmî. The dîwân of Abû 'Abd Ullah Muḥammad bin Abû Bakr 'Uṣmân, with the poetical *nom de plume* Imâmî, of Herat ابو عبد الله محمد بن ابو بکر عثمان المتخلص بامامی, who died, according to Taqî Kâshî (Sprenger, p. 17), in A.H. 686 = A.D. 1277, or, according to Majmâ' ul-Fuṣaḥa, i, p. 98, in A.H. 676 = A.D. 1277. He was a contemporary of the celebrated Sa'dî, and the noble Qâḍî family of

Herat is said to be descended from him. See Bankipur Lib. Cat., vol. i, No. 88.

Beginning with a short biographical notice of the poet :—

ملک الفضلا امامي هروي از جملهٔ فضلا و ندمای خراسان است الخ *

The first folio of the dîwân is followed by a lacuna and the first line on the next folio runs thus :—

در بن دندان مبارکش زهی دارو شود

ز استماع لفظ روی افزای انحضرت لعاب (Sic)

Contents :—

Qaṣîdahs, fol. 64^a; Muqaṭṭa'ât, fol. 72^a; Ġazals, fol. 76^b; Rubâ'îs, fol. 79^b. The Rubâ'îs are followed by some Qiṭ'ahs, Ġazals and Qaṣîdahs all intermixed.

IV. Foll. 84^b-107^a. دیوان مجد همگر Dîwân-i-Majd-i-Hamgar. The dîwân of Khwâjah Majd-ud-Dîn Hibat Ullah, better known as Majd-i-Hamgar خواجه مجد الدین هبت الله معروف به مجد همگر. He was a contemporary and a fellow-citizen of the celebrated Sa'dî of Shîrâz, and was in high favour with Sa'd bin Abû Bakr bin Zingî, after whose death he became a warm friend of Khwâjah Bahâ-ud-Dîn, son of the great Ṣâḥib-i-Dîwân Khwâjah Shams-ud-Dîn Muḥammad of Iṣfahân. He died in A.H. 686 = A.D. 1287. See Bankipur Lib. Cat., vol. i, No. 90.

Beginning :—

چو عکس رویتو پرتو بر آسمان انداخت

زمانه را بدو خورشید در کمان انداخت

The dîwân begins with Qaṣîdahs which are followed by Muqaṭṭa'ât, Tarkîb bands, and Ġazals intermixed, and ends with some Rubâ îs, the first of which runs thus on fol. 106^b :—

خرم بتو داشتم دل پرغم را الخ *

A biographical notice of the poet, copied from some Tadkirah by Muḥammad Bakhsh Khân, and dated 15th Shawwâl, A.H. 1277, is found on fol. 84^a.

V. Foll. 108^b-127^b. دیوان بدر چاچ Dîwân-i-Badr-i-Châch. The lyrical poems of Maulânâ Badr-ud-Dîn Muḥammad مولانا بدر الدین محمد چاچي of Châch or Shâsh, the modern Tashkand, also called Banâkit, who came to India during the time of Sulṭân Muḥammad bin Tuġlaq (A.H. 725-752 = A.D. 1325-1351), to whom

he was a panegyrist. He adopted the poetical title of Badr and also Chîchî or Shâshî, and died A.H. 754 = A.D. 1353.

This copy of the dîwân consisting of Qaṣîdahs, Qiṭ'ahs Tarkîb-bands, chronograms, Ġazals and Rubâ'îs, without any order, begins thus :—

حمد آن سلطان عالم را که عالم پرور است

انس او در راه ایمان انس و جان را رهبر است

The whole dîwân has been lithographed with glosses and vocabulary, Lucknow, A.H. 1261 The Qaṣîdahs have also been lithographed in Cawnpur, A.H. 1261, and with a commentary in Râmpûr, A.H. 1289.

Written in fair Nasta'lîq within coloured-ruled borders.

Dated Friday, 3 Jumâdâ II, A.H. 1023.

No. 473.

foll. 54; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

دیوان حیدر کلوج

DÎWÂN-I-ḤAYDAR KALÛJ.

I. Foll. 1^b-40^b. Selections from the dîwân of Ḥaydar حیدر کلوج, a native of Herat, who in his early days took to the profession of baker, in consequence of which he became known as Ḥaydar Kalûj. Although illiterate, he excelled many poets of his age, and it is said that, whenever any verse occurred to him, he asked the passers-by to note it down. He died in A.H. 959 = A.D. 1551

The present dîwân consists chiefly of Ġazals arranged in alphabetical order.

Beginning :—

ای در دو جهان دولت وصلت هوس ما

وصل تو بصد گونه هوس ملتمس ما

Written in ordinary Nasta'lîq.

The colophon runs thus :—

تمت هذ النسخة المتبركه مسمی دیوان حیدري بروز چهار شنبه بوقت نماز ظهر بتاریخ هژدهم شهر ربیع الثاني سنه ۱۲ جلوس معلای ظل الهي زاد رفعته و سلطنته و حشمته *

Apparently 19th century.

II. Foll. 41^b-47. اشعار نويدي Ash'âr-i-Nawîdî. A very small, but very rare, collection of some of the lyrical poems of Nawîdî of Nîshâpûr, who came to India and attached himself to the services of the emperor Humâyûn. He died, according to Badâ'ûnî, iii, p. 377, in A.H. 973 = A.D. 1565.

Beginning with a preface by the poet:—

حمد و سپاس بیقیاس واجب الوجودی را سزاوار هست که مشام جان زنده دلانرا الخ *

The preface is followed by two short Maṣnawîs in praise of Humâyûn, the first of which begins thus on fol. 43^b:—

شاه عادل همای فرخ فال الخ *

Then follows a series of Ġazals in which we find the peculiarity that in each of the Ġazals the use of a certain letter of the alphabets is strictly avoided; that is to say, all the verses of a Ġazal consist of such words as do not contain a particular letter. For instance, the first Ġazal in which the use of the letter الف is avoided, begins thus on fol. 44^a:—

صد شکر که شد دولت وصل تو میسر گردید ز خورشید رخت دیدهٔ منور

In the preface, fol. 43^a, the poet says that the series consists of 29 Ġazals, which he composed for the emperor Humâyûn.

III. Foll. 48^b-54^b. دیوان وحشتي Dîwân-i-Waḥshatî. A very short collection of Ġazals by a poet who adopts the takhallus Waḥshatî وحشتي, arranged in alphabetical order.

Beginning:—

ای سوخته چون لاله ز عشقت درون مرا
بربسته غنچه وار دل خسته خون مرا

Written in ordinary Nasta'lîq on thin papers of bad quality. Not dated, apparently 19th century.

No. 474.

foll. 111; lines (centre col. 21); (margl. col.) 28; size $9\frac{1}{2} \times 4\frac{3}{4}$; $8 \times 3\frac{1}{2}$.

I. Centre col. دیوان فغاني. Selections from the dîwân of Fiġânî (see No. 352 in this catalogue), arranged alphabetically and beginning as usual:—

ای سرنامه نام تو عقل گره کشای را الخ *

II. Margl. col. ديوان وحشي. Dîwân-i-Waḥshî. A collection of the lyrical poems of Maulânâ Kamâl-ud-Dîn Waḥshî مولانا كمال الدين وحشي. He was born in Bâfiq, in Kirmân, but as he came to Yazd in boyhood, and spent there almost his whole life, he is known as Waḥshî Yazdî. He imitated the style of Fiġânî, and died in A.H. 991 = A.D. 1583.

Beginning:—

كشيده عشق در زنجير جان ناشكيبا را الخ *

Ġazals in alphabetical order, fol. 1^b; Muqaṭṭa'ât, fol. 79^b; Rubâ'îs, fol. 80^b; Qaṣîdahs, fol. 81^b; Tarkîb bands, fol. 92^b: a Maṣnawî, entitled خلد برين Khuld-i-Barîn, fol. 96^b.

Written in ordinary Nasta'lîq within red-ruled borders.

Not dated, apparently 18th century.

A seal of one Muẓaffar Ḥusayn, dated A.H. 1277, is found on foll. 1^b and 111^b.

No. 475.

foll. 222; lines 11; size 6×4; 4×2.

I. Foll. 1^b-156^a. The four well-known prose treatises of Maulânâ Nûr-ud-Dîn Muḥammad Ẓuhûrî of Turshîz in Khurâsân مولانا نور الدين محمد ظهورى ترشيزي, who came to India in A.H. 988 = A.D. 1580, enjoyed the warm favour of Ibrâhîm 'Âdil Shâh II of Bîjâpûr, and died in A.H. 1025 = A.D. 1616. The four treatises are I. ديباچهٔ نورس or Preface to the Nauras, a treatise on Indian music, composed by Ibrâhîm 'Âdil Shâh II himself; but according to some the Kitâb-i-Nauras was jointly composed by Ẓuhûrî and Malik Qummî. It begins thus on fol. 1^b:—

سرود سرايان عشرتكدهٔ قال كه بنورس سرا بستان حال كار كام و زبان ساخته اند الخ *

The colophon (fol. 24^a) is dated Thursday, 26 Jumâdâ II, A.H. 1237.

II. ديباچهٔ گلزار ابراهيم or Preface to the Gulzâr-i-Ibrâhîm, beginning on fol. 25^b:—

خرمي چمن سخن بطراوت حمد بهار پيرائيست الخ *

The colophon (fol. 49^a) is dated Sunday, the beginning of April, 1822.

III. دیباچهٔ خوان خلیل or the preface to the Khwân-i-Khalîl, beginning on fol. 51^b :—

* ای از تو بر اهل تخت و اکلیل سبیل

IV. مینا بازار Mînâ Bâzâr, a description of the Bâzâr so called, built by Ibrâhîm ʻÂdil Shâh, beginning on fol. 100^b :—

عصمتیان رو پوش حیا پرور و خلوتیان عفت کوش چاک نظر را مژده باد *

It has been lithographed with a commentary in Delhi, A.H. 1265, and in Lucknow, A.H. 1282.

Dated 23rd Rajab, A.H. 1237, corresponding with 17th April, 1822.

The above prefaces of Ẓuhûrî are all in homage of Ibrâhîm ʻÂdil Shâh II, and describe his noble character and the splendours of his court. The first three have been printed under the title سه نثر ظهوري in Lucknow, 1846, Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

The colophon (fol. 99^b) is dated 26th March, 1822.

II. Foll. 158^b-222^b. Extracts from the Jang Nâmah or Bazm Nâmah, an account of the war of Aʻẓam Shâh and Bahâdur Shâh, by Niʻmat Khân ʻÂlî نعمت خان عالي originally called Mirzâ Nûr-ud-Dîn Muḥammad, the well-known author of the Waqâiʻ Niʻmat Khân ʻÂlî, who died in A.H. 1121 = A.D. 1709.

Beginning as in Rieu, p. 1049 :—

* زیب دیباچهٔ سخن نیایش بی نیاز است

The account of the war begins on fol. 161^a.

An English abstract is noticed in Rieu, Add. 30779.

The colophon is dated 21st May, 1822.

Written in bold Indian Taʻlîq

Some English meanings of difficult words written in pencil are found in the margins here and there.

No. 476.

foll 210; lines 13-15; size 9 × 5¼; 6½ × 3.

1. Foll. 1^b-21^b. ارشاد الطالبين Irshâd-uṭ-Ṭâlibîn.

An ethico-mystical treatise on the religious and moral doctrines of Islâm from a Sufic standpoint, by Jalâl-ud-Dîn bin Maḥmûd Thânîsarî جلال الدين بن محمود تهانيسري.

Beginning :—

الحمد لله الذي اعطى الطالبين شوق لقايه و اجدى المشتاقين ذوق رضايه الخ *

The treatise contains 37 chapters, the first thirty-one of which occupy foll. 1^b-21^b, and the last five, foll. 23^a-30^b.

The colophon (fol. 30^b) is dated Sunday, 9th Jumâdâ I. The year given here as 2511 is evidently a mistake for 1152 The scribe of the copy did not know that Persian numerical figures, unlike Persian writing, run from right to left.

Scribe :—محمد ابراهيم.

II. Foll. 22^a, 137^a-139^b, 138^b. A short tract on the mystical meaning of "love" by 'Azîz Muḥammad un-Nasafî عزيز محمد النسفي.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين ..... اما بعد چنين گويد اضعف ضعفا و خادم فقرا عزيز محمد النسفي *

III. Foll. 31^a-44^a. A defective treatise on the doctrine of Sufism and its subtilties. It is defective in the beginning, and opens abruptly thus :—

..... بلا و مشقت مبتلا ميگردد اما باب اول در اثبات واجب الوجود الخ *

In a subscription at the end, due to a later hand, it is said that this treatise, entitled نما گيتي "Gitî Numâ," was finished on 17th Jumâdâ I, A.H. 1133.

It is divided into five Bâbs, as follows :—

باب اول در اثبات واجب الوجود	..	Fol. 31^a...
باب دوم در بيان نفس طبيعي و حيواني و انساني و نباتي	.. ..	Fol. 33 ...
باب سيوم در صدور موجودات	..	Fol. 37^a...
باب چهارم در سبب ايجاد عالم	..	Fol. 39^b...
باب پنجم در مبداء و معاد	..	Fol. 40^b...

IV. Foll. 45^b-105^a. لباب الاخبار Lubâb-ul-Akẖbâr. A collection of 400 traditions of the Prophet on all points of theology and

law, translated, according to Ind. Office Lib. No. 2639, from Aḥmad bin ʻAbd Ullah's original collection in Arabic, by Muḥammad Maḥmûd محمد محمود. The present work contains the text with a Persian paraphrase.

Beginning:—

* حمد بیحد و مدح بیعد مر خدای را عز و جل جلاله و عم نواله الخ

The work is divided into 40 Bâbs, each of which contains 10 traditions.

An index of the 40 Bâbs is given on foll. 46^a-47^a.

It was printed in Bombay, A H. 1280.

The colophon (fol. 105^a) says that this copy was transcribed for Muḥammad Ibrâhîm by خلیفه زین العابدین تغلق آبادي قریشي on 25th Ṣafar, A.H. 1134.

V. Foll. 106^b-111^b and 145^a-164^a. A treatise on the articles of Muhammadan faith and legal prayers, in the form of questions and answers intended for beginners.

Beginning:—

* حمد متوافر و ثنای متکاثر مر حضرت بی نیازی را

The title of the book and the name of the author are not given in the text. In the colophon (fol. 164^b) it is called جامع الفیوضات یعني احکام الصلوة. It is also said here that the copy was transcribed for Muḥammad Ibrâhîm by خلیفه زین العابدین on 7th Ḏul-ḥijjah, A.H. 1132.

VI. Foll. 113^b-136^b. A Sufî treatise in which the nature and rules of the spiritual life are explained, and illustrated by anecdotes and sayings of holy-men.

Beginning:—

* بدانکه حضرت حق سبحانه تعالی را من حیث توجه الی عالم الظهور

The name of the author and the title of the work are not given, but a reference to Jâmî (fol. 114^a), who is spoken of in the past tense, suggests that it was written after his death (A H. 898 = A.D. 1492). The colophon (fol. 136^b) is dated Sunday, 22nd Rabîʻ (?). The year, as in the first treatise, is 2511, which is a mistake for 1152 (A.H.).

VII. Foll. 140^a.-144^b. مرغوب القلوب Marġûb-ul-Qulûb. A Maṣnawî on the elements of asceticism and mysticism, commonly ascribed to Shams-i-Tabrîzî شمس تبریزي (d. A.H. 645 =

A.D. 1247), the spiritual guide of Maulânâ Jalâl-ud-Dîn Rûmî, composed, according to some copies, A.H. 757 = A.D. 1356, i.e. 112 years after Shams-i Tabrîzî's death—a fact which renders the statement absurd. This copy does not give any date of composition. For further detail see Ind. Office Lib. No. 1840, etc.

It begins with a short preamble in prose, thus :—

این کتاب مرغوب القلوب از گفتار شیخ المشایخ قطب المحققین و امام السالکین ..... شمس تبریز قدس سره العزیز *

The poem itself begins thus :—

بگویم حمد رب العالمیـن را عطا کو کرد بر ما عقـل دین را

It is divided into 10 Fasls.

VIII. Foll. 165^a-171^b. A theological tract on some of the religious duties of Islâm in form of Mas'alahs, by Quṭb ud-Dîn Muḥammad bin Ġiyâṣ-ud-Dîn قطب الدین محمد بن غیاث الدین. It seems to be identical with No. 2627 in Ethé, Ind. Office Lib. Cat.

Beginning :—

الحمد لله رب العالمین ..... بدانکه ..... حق سبحانه و تعالی که بر همه بندگان مکلف فرض عین است *

IX. Foll. 172^a-198^a. A mystical treatise on the doctrines of the Muhammadan faith from a Sufic standpoint. The beginning is defective, and the treatise opens thus abruptly :—

—— رنگي نیست — زانرو که ز نقش غیر حق بیزارند *

The work is illustrated by sayings of eminent Shaykhs, mystics and holy men.

The colophon (fol. 198^a) is dated Sunday, 11th Jumâdâ II, A.H. 1134.

X. Foll. 198^b-210^b. رموزات Rumûzât. A treatise dealing with some questions on religious, philosophical and ethical topics of mystical tendency, by an anonymous author :—

Beginning :—

الحمد لله علی صانع القدرت و المحسنات الخ *

The colophon is dated 20th Jumâdî II, A.H. 1134.

The folios of this MS. are in great confusion. The right order seems to be foll. 1-21, 23-30, 22, 137-139, 31-111, 145-164, 113-136, 140-144, 165-210.

Written in ordinary Indian Ta'lîq. Slightly damaged by worm holes.

No. 477.

foll. 145; lines 15; size $8\frac{1}{4} \times 5$; 6×3.

I. درر المواعظ Durr-ul-Mawâ'iẓ, foll. 1^b-8^a.

A short Maṣnawî on moral precepts, by Sayyid Ḥusayn سید حسین, whose name appears on fol. 7^b, line 15. According to the concluding verses, it was completed in A.H. 1203 = A.D. 1788.

Beginning :—

خدا را سپاسی کنم از نخست که این نامه گردد ز فیضش درست

II. خرابات Kharâbât, foll. 8^b-30^a.

Another Maṣnawî, most probably by the preceding author, containing similar matter illustrated by anecdotes, etc The title of the poem, which expresses the date of its completion, A.H. 1204 = A.D. 1789, is given in the concluding line, on fol. 30^a.

Beginning :—

سپاس از لب جام حق را سزا ست الخ *

III. Maṣnawîs مثنویات foll. 30^b-37^b. A collection of short Maṣnawîs of different metres and on different subjects, without the author's name. The first begins thus:—

ارہ بفرق سر دیو رجیم بسم الله الرحمن الرحیم

The author of this Maṣnawî flourished under Shâh 'Abbâs (II), who is eulogised on fol. 32^a.

IV. A dîwân by a poet who intentionally conceals his name, foll. 38^a-145^b. In a Qiṭ'ah on foll. 66^a-66^b, the poet says that although his friends insisted that he should reveal his name in the dîwân, he did not like to acquire fame by composing poems. It is however evident that he flourished during the time of Kalb 'Alî Khân (A.H. 1287 = A.D. 1870), whom he mentions on fol. 66^a. The chronograms on foll. 67^b-68^a range from A.H. 1201 to 1284.

Beginning :—

بفصل بهاران بشو در حدایق که خوش داده از سینه بیرون حقایق

The dîwân consists of Qaṣîdahs; Qiṭ'ahs, fol. 65^a; chronograms, fol. 67^a; Rubâ'is, fol. 68^b; Ġazals in alphabetical order, fol. 76^a.

The first Ġazal begins thus:—

بکن از خاکساران کد به عز و سرفرازي را
که ماه آسمان فرمان بود ماه حجازي را

Written in ordinary Nasta'liq.
Not dated; 19th century.

No. 478.

foll. 137; lines 14; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

I. رياض الصنائع Riyâḍ-uṣ-Ṣanâ'i'. A versified treatise on metrical science and the art of rhyming, by Alfî bin Ḥusaynî Sâwajî الفي بن حسيني ساوجي, dedicated to 'Abd Ullah Quṭub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672), after whose name the author entitled it رياض الصنايع قطب شاهي.

Beginning with a prose preface:—

حمد وافرو ثنای کامل مبدع و صانعی را شایانست الخ *

Each metre is illustrated by a distich containing its name, and followed by its scansion.

Dated Tuesday, 25th Ḏulḥijjah, A.H. 1222.

II. Fol. 58^a. Another versified treatise on the same subject without any title. In the colophon, fol. 64^b, the composition is ascribed to the celebrated Ġulâm 'Alî Âzâd of Bilgrâm (d. A.H. 1200 = A.D. 1785) غلام علي آزاد بلگرامي.

Beginning:—

عرب هم عجم نوزده بحر دارد *

The colophon says that the transcription was completed on Monday, 14th Rabî' I, A H. 1221 at Baṣrah, in the monastery of 'Abbâs son of 'Alî the fourth Ḵhalîfah, in a hasty manner within four hours.

Foll. 65^a-68^b blank.

III. Fol. 69^a. A collection of Rubâ'îs, Ġazals, Maṣnawîs, single verses, etc. from various poets.

Beginning with Rubâ'îs:—

—— نام تو مي بارد عشق از نامه و پيغام تو مي بارد عشق

After 27 Rubâ'îs begin the quatrains of the famous Abû Sa'îd Abul Ḵhayr ابو سعيد ابو الخير (d. A.H. 440 = A.D. 1048) fol. 71^b.

The total number of Rubâ'îs is 165, and a great many of them, belonging to different poets, are, as usual, ascribed to Abul Khayr. The first Rubâ'î under the heading رباعيات سلطان ابو سعيد ابو الخير قدس سره runs thus:—

من بی تو دمی قرار نتوانم کرد الخ *

This section is not dated.
Written in ordinary Ta'lîq.
The MS. is injured in many places.

No. 479.

foll. 101; lines 19; size $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 4\frac{3}{4}$.

I. Foll. 1^b-24^b. قيامت نامه Qiyâmat Nâmah.

An account of the events which are to take place at the approach of the Day of Resurrection, and of the world to come, by Maulavî Rafî'-ud-Dîn مولوي رفيع الدين, a popular Indian scholar of the 19th century.

Beginning:—

حمد و شكر رب العزت را بر گوناگون نعم ظاهـري و باطني و ديني و دنيوي *

II. Foll. 24^b-26^b. Commentary on the initial verse of the Qurân بسم الله الرحمن الرحيم and on the كلمهٔ تمجيد, viz. سبحان الله و الحمد لله ولا اله الا الله و الله اكبر ولا حول و لا قوة الا بالله العلي العظيم, by an anonymous author.

Beginning:—

بدانكه شيون كمالات الهي هرچند بی انتها ست الخ *

III. Foll. 27^a-54^b. سراج الابرار و منهاج الانوار Sirâj-ul-Abrâr wa Minhâj-ul-Anwâr. A theological treatise on religious obligations, consisting of selections from the work entitled غرر و درر Ġurar wa Durar, which is a Persian translation of Abul Layṣ Samarqandî's (d. A.H. 375 = A.D. 985) Tanbîh-ul-Ġâfilîn, by 'Alî bin Muḥammad bin 'Alî Iṣfahânî علي بن محمد بن علي اصفهاني.

Beginning:—

الحمد لله رب العالمين ..... بدانكه اين مختصريست در علم تذكير و وعظ و حكايات از احاديث صحيح الخ *

The work is divided into 20 short chapters enumerated at the beginning.

IV. Foll. 56^a-75^b. ضرور المكلف Ḍurûr-ul-Mukallif. Another treatise on Muhammadan theology and law, by Muḥammad Amjad bin Muḥammad Arshad محمد امجد بن محمد ارشد with copious notes on the margins.

Beginning:—

نحمد الله على ما انعمنا الايمان هو خير الانعام و وعدنا بدخول الجنة الاسلام .....

V. Foll. 76^a-80^b. تهذيب الميت Tahdîb-ul-Mayyat. Another theological treatise dealing especially with legal precepts for funeral rites and ceremonies according to the Hanafite School, by 'Abd-ush-Shukûr Anṣârî عبد الشكور انصاري.

Beginning:—

* الحمد لوليه القايم و الصلواة على نبي الكريم و اصحابه اجمعين

VI. Foll. 81^a-98^b. ترجمهٔ سراجيه Tarjumah-i-Sirâjiyah.

A Persian translation of Sirâj ud-Dîn Muḥammad bin Muḥammad bin 'Abd ur-Rashîd Sajâwandî's (who flourished about A.H. 600 = A.D. 1203) well-known treatise on the Muhammadan Law of Inheritance, commonly called السراجيه, by the same Muḥammad Amjad bin Muḥammad Arshad who has been mentioned above (Art. IV) as the author of a theological treatise entitled ضرور المكلف.

Beginning:—

* لله ميراث السموات و الارض اصناف بيقياس حمد و سپاس الخ

VII. Fol. 99 contains a list of names of the saints taken from the Tadkirat-ul-Auliyâ of Farîd-ud-Dîn 'Aṭṭâr.

VIII. Foll. 100^a-101^a. A Sufic genealogy by one Sayyid Aḥmad سيد احمد, who calls himself a disciple of Shaykh 'Abd-ul-'Azîz (d. A.H. 1239 = A.D. 1823) bin Shâh Walî Ullah (d. A.H. 1176 = A.D. 1762). The genealogy begins with the name of the author and ends with that of the Prophet.

Written in ordinary Indian Ta'lîq.

Not dated; 19th century.

No. 480.

foll. 88; lines 17; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

I. Foll. 1^b-56^b. تحفة الودائع في حل دقائق الوقائع Tuḥfat-ul-Wadâ'i' fî Ḥall-i-Daqâ'iq-ul-Waqâ'i'. Explanation of the Quranic verses used in Ni'mat Khân 'Âlî's well-known work "Waqâ'i'-i-Ḥaidarâbâd," better known as "Waqâ'i'-i-Ni'mat Khân 'Âlî."

Beginning:—

حمد وافر و ثناء متكاثر خالقی را سزا ست که بقدرت کامله خویش شاهدان حجله ایجاد الخ *

We learn from the preface that the author, who calls himself كمال الدين احمد صديقي Kamâl-ud-Dîn Aḥmad Ṣiddîqî, was born in Âtashpârah, Parganah Naldî, District Râjshâhî, and that he wrote this work A.H. 1204 = A.D. 1789 during his student life in the Calcutta Madrasah. He adds that as from the time of composition of the Waqâ'i'-i-Ni'mat Khân 'Âlî (A.H. 1097 = A.D. 1685) down to A.H. 1204 nobody had attempted to elucidate the meanings of the Quranic verses used in the Waqâ'i', and as it was difficult for readers to have a just idea of the said work without possessing a clear knowledge of the Quranic verses in it, he (the author) thought it desirable to write the present work. His literary occupations did not however permit him to proceed with the work until the outbreak of the Hindu disturbance in the beginning of A.H. 1204, which seriously affected the working of the Madrasah for three successive years. The author thus obtained leisure, which enabled him to write this work. He further adds that the meanings and explanations given by him are generally based on the Tafsîr-i-Ḥusaynî (a well-known commentary upon the Qurân by Ḥusayn Wâ'iz Kâshifî, composed, A.H. 899 = A.D. 1493), and that for the facility of readers he has mentioned the names of the Sipârah, the Sûrah and the Rukû' at the beginning of each verse explained by him, and has also arranged the verses in the order in which they stand in the Waqâ'i'.

Fol. 57 blank.

II. Foll. 58^a-88^b. پند نامه The popular Pand Nâmah of Farîd-ud-Dîn 'Aṭṭâr (d. A.H. 627 = A.D. 1229), beginning as usual.

The Tuḥfat-ul-Wadâ'i' is written in a neat Nasta'lîq without the scribe's name, and the Pand Nâmah in an ugly and careless Indian Ta'lîq by one Ġulâm Najaf غلام نجف.

Not dated; 19th century.

Some worm holes towards the end.

No. 481.

foll. 84; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3.

I. Foll. 1^b-33^b. A treatise on the theoretical and practical doctrines of Sufism, interspersed with verses and quotations from the Qur'ân and the sayings of holy men.

Beginning :—

* و درود بیحدود و ظهود که شهود ذات و مقصود صفات است

The title of the work and the name of the author could not be traced. A note on the last folio of the MS. reads: "this volume consists of six treatises, viz. (1) غوثیه (2) گلشن راز در حاشیه لمعات (3) وصلت نامه (4) عشقیه (5) شرح مرغوب القلوب (6) انیس الغربا"; but we got here only three treatises; viz. the last two mentioned, preceded by the present. It is therefore probable that the title عشقیه is intended for the present treatise.

It breaks off abruptly thus :—

..... مشاهدهٔ دوست نقل میکند ازین معنی است که خواجه حافظ

II. Foll. 34^b-58^a. در نامهٔ اشرف خانی Dur Nâmah-i-Ashraf Khânî. A commentary upon the mystical treatise مرغوب القلوب noticed under No. 476.

Beginning :—

* حمد مر خداوندی که ایوان حقیقت را بلند افراخت

The text consists of eleven Faṣls in this copy. A quotation from Jâmî at the end suggests that the commentary was written after his death (A.H. 898 = A.D. 1492).

III. Foll. 59^a-84^a. انیس الغربا Anîs-ul-Ġurabâ. A Ṣufî tract interspersed with quotations from the Qurân, Ḥadîṣ, etc., identical with the copy noticed in Dr. Ethé, India Office Lib No. 1880, in the colophon of which the author is called 'Abd-uṣ-Ṣamad عبد الصمد, who, according to the learned doctor, is probably identical with the author of the اخبار الاصفیا, and the editor of the مکاتبات علامی. The subscription in this copy says that it was completed A.H. 148, probably meant for 1048.

Written in careless Naskh, with many clerical errors.
Not dated, probably 18th century.

No. 482.

foll. 79; lines 14: size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

جواهر العجائب

JAWÂHIR-UL-'AJÂ'IB.

I. Foll. 1-16. A Tadkirah of female poets by Fakhrî فخري, who wrote it in Sind at the court of Muḥammad 'Îsâ Tarkhân (d. A.H. 974 = A.D. 1566).

The MS. opens abruptly thus:—

جنت مكاني شاه حسن مرزا انار الله برهانه از جهان فاني بسراى جاوداني رخت بست *

The author was a panegyrist of Shâh Ṭahmâsp, and left, besides this work, a Persian translation of Mîr 'Alî Shîr Nawâ'îs, Majâlis-un-Nafâ'is (see Rieu, p. 365), and two collections of Ġazals entitled Bustân-ul-Khayâl and Tuḥfat-ul-Ḥabîb.

II. Foll. 16-79. The Jawâhir-ul-'Ajâ'ib is followed by the last section (نمود چهارم) of the Mir'ât-ul-'Âlam, treating of the biographical notices of the Persian poets. This portion corresponds with fol. 276^b-291^a of the copy of the Mir'ât-ul-'Âlam, No. 11 in this catalogue.

Written in ordinary Indian Ta'lîq with the headings in red.

Not dated, apparently 19th century.

No. 483.

foll. 79; lines 13-22; size $9\frac{3}{4} \times 6$; $8\frac{1}{4} \times 4$.

Foll. 1^b-45^b. A history of the first five years of Aurangzîb's reign, containing a detailed account of the period during which he was occupied in crushing his competitors, and securing the throne.

Beginning:—

ابو المظفر محي الدين محمد اورنگ زيب بهادر عالمگير بادشاه غازي آن قطب فلک سلطنت و جهانداري مركز دايرهٔ عظمت و بختيارى *

The author, who does not reveal his name anywhere, flourished during the time of Aurangzîb, of whom he speaks in the present tense. The history begins with the praises of Aurangzîb, his birth and minority, followed by his campaigns in the Deccan, his struggles with his brothers, etc., etc., and ends with the death and burial of Shâh Jahân in Rajab, A.H. 1076.

A copy of the work, exactly agreeing with the present, is noticed in Rieu i, p. 265, where the contents are described.

The subscription says that the MS. belonged to one Sayyid Ṣafdar ʻAlî, better known as Sayyid Fakẖr-ud-Din Ḥusayn, bin Sayyid Amjad ʻAlî.

II. Foll. 48^a-79^b. Biographical notices of Persian poets, without beginning or end. It begins without any preface with an account of ʻAbd-ur-Raḥîm Khân Khânân, thus:—

نواب عبد الرحيم مرزا خانخانان سپه سالار رحيم تخلص خلف ارشد محمد بيرامخان *

and breaks off in the middle of the notice on the poet Ṣâdiq. The poets mentioned are mostly those who flourished in Akbar, Jahângîr, Shâh Jahân and Aurangzîb's time.

Written in careless Indian Taʻlîq.

Not dated, apparently 19th century.

Foll. 72^a-79^b are written diagonally.

No. 484.

foll. 66; lines 15; size $8\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

I. Foll. 1^b-36^a. گلشن راز Gulshan-i-Râz. The famous mystic Maṣnawî, composed in answer to fifteen metaphysical questions propounded by Amîr Ḥusaynî Sâdât (the author of the well-known Sufistic Maṣnawî Zâd-ul-Musâfirîn, who died about A.H. 729 = A.D. 1328) by Shaykh Maḥmûd Shabistarî شيخ محمود شبستري, who died in A.H. 720 = A.D. 1320.

Beginning:—

بنام آنكه جانرا فكرت آموخت الخ *

For editions, translations and other particulars see Bankîpûr Library Catalogue, vol. i, pp. 170-173.

II. Foll. 36^b-66^a. وصلت نامه Waṣlat Nâmah. The Waṣlat Nâmah of Farîd-ud-Dîn ʻAṭṭâr, for which see No. 299 in this catalogue.

III. Foll. 1^b-20^b (Margin) رسالهٔ شاهد Risâlah-i-Shâhid. A mystical prose treatise on love and its various stages, by the same Maḥmûd Shabistarî, who wrote it for one Shaykh Ibrâhîm, a relation of Ismâ îl Sîsî, for whom Maḥmûd entertained an admiration bordering on madness; see Sprenger, p. 478. It is divided into several Lam'ahs.

Beginning :—

الحمد لله الذي نور وجه حبيب بتجليات الجمال الخ *

Written in ordinary Naskh within coloured-ruled borders.
Dated A.H. 1036, see fol. 36*a*.

Scribe :—قاسم حسيني.

Foll. 21*b*-27*b* (margin). Some selected poems and verses from other poets, written in a later Indian Ta'lîq.

No. 485.

foll. 28 ; lines 13 ; size $7\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

I. Foll. 1*b*-16*b*. سراج الوهاج Sirâj-ul-Wahhâj. A discursive commentary on a verse of Ḥâfiẓ, by Sirâj-ud-Dîn 'Alî Khân سراج الدين علي خان آرزو *Arzu* (d. A.H. 1169 = A.D. 1755), the author of the well-known biographical work Majma'-un-Nafâ'is, etc.

Beginning :—

كشتي نشينان سخن را شرط بجز حمد واجب تعالى نيست *

The verse commented upon is :—

كشتي شكستگانيم اى باد شرطه بر خيز باشد كه باز بينيم آن يار آشنا را

The colophon, fol. 16*b*, is dated Calcutta, Tuesday, 25th Shawwal. The year is not given.

II. Foll. 17*a*-28*b*. A treatise in mixed prose and verse on the prerogatives of 'Alî, based on the Qurân.

Beginning :—

بعد از محامد حق و اوصاف مصطفى
دارم هواى مدحت سلطان اوليا

Written in ordinary Indian Ta'lîq.
The colophon of this treatise is dated Friday, 29th Rabî' II, A.H. 1221.

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ADDITIONS AND CORRECTIONS.

Page 23, line 19. Read *Hádiq* instead of Ḥâdiq.
,, 52, ,, 13. Read *Mu'tamad* instead of Mu'tamid.
,, 67, ,, 29. Read *Haydarábád* instead of Ḥaydarâbad.
,, 77, No. 102. See the article on this work by H. Beveridge in the J.A.S.B. for 1895, pp. 194 fll.
A copy of the portion of this work dealing with Bengal is in the Library of the Asiatic Society of Bengal, and there catalogued as Tawárikh-i-Bangálah. This is the extract on which Beveridge's article is based. See the Catalogue of the Persian Books and Manuscripts in the Library of the Asiatic Society of Bengal. Calcutta, 1895, p. 182, No. D 331.
,, 78, line 22. Read *Polynesia* instead of Polinisia.
,, ,, ,, 32. Read *architectural* instead of architecteral.
,, 97, ,, 9. Read *quḍár* instead of guzâr.
,, 101, ,, 15. Read *Nasafí* instead of Naṣafî.
,, 102, ,, 27. Read *Ġaḍanfarîyah* instead of Ġazanfarîyah.
,, 109, ,, 8. Read *Ḥusayn* حسين instead of Ḥasan حسن.
,, 122, ,, 23. Read *Ibn-i Khátúm* instead of Ibn-i Khâtim.
,, 136, ,, 32. Read *are* instead of is.
,, 147, ,, 28. Read *Yúsuf* instead of Yusuf.
,, 148, ,, 13. Read *Ṣafawî* instead of Safawî.
,, 176, ,, 24. Read *Harîri's* instead of Harîri's.
,, 190, ,, 23. Read *Riḍá* instead of Riḍa.
,, 194, ,, 20. Read *Guftár* instead of Guftar. The same correction applies to line 22 on the same page.
,, 219, ,, 31. After 790*b* add. *See also p. 119 in this Catalogue.*
,, 236, ,, 12. Read *Maḥmúd* instead of Maḥmud.
,, 249, ,, 9. Read *Maulawí* instead of Maulawî. The same correction applies to p. 252, line 5, p. 254, line 10.
,, 253, ,, 6. Read *Bankipur* instead of Bankipûr. The same correction applies to p. 254, line 5.
,, 273, ,, 28. Read *Fayḍî* instead of Faidî.
,, 275, ,, 11. Read *Ṭahmás-p* instead of Ṭahmasp.
,, 276, ,, 6. Read *Delhi* instead of Delhî.
,, 280, ,, 29. Read *Ḥárisí* instead of Ḥariṣî.
,, 281, ,, 18. Read *Kamrah* instead of Kamran.
,, 285, ,, 6. Read *Qit'ahs* instead of Qit'abs.
,, 302, ,, 17. Read *Wâsúkhts* instead of Wâsûkhts.
,, 303, ,, 23. Read *Jauharí* instead of Jawharî.
,, 312, ,, 10. Read *Ahlí* instead of Aḥlî.
,, ,, ,, 11. Read *Riḍá* instead of Riḍâ.
,, 317, ,, 24. Read الطوائف instead of الطوئف.
,, 320, ,, 21. Read *Ahmadábád* instead of Ahmadâbâd.
,, 321, ,, 22. Read *Sháhzádah Mu'izz-ud-Dín* instead of Shâhẓâdah Mu'izz-ud-Dîn.
,, 329, ,, 30. Read *Húshrubá* instead of Hûshrulea.
,, 343, ,, 3 After the word "work," add, *like the one mentioned, p. 106 in this Catalogue.*
,, 353, ,, 12. Read *Árzá* instead of *Arzu*.
,, ,, ,, 19. Read *Shawwál* instead of Shawwal.

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